Record of Christian Work

VOL. XXI. OCTOBER, 1902. NO. 10.

IN President Roosevelt's visit to Northfield he gave a wise piece of advice when he said: "If a man stumbles, help him; if he lies down leave him alone. You can't help him by carrying him and you only impair yourself."

IT is with unusual pleasure that we are able to announce that the "Bible Notes for Daily Devotions" will be edited during the coming year by Rev. G. Campbell Morgan. The course will continue through the New Testament for two years, beginning in January with the Acts of the Apostles. It has been deemed best to discontinue printing extracts from other writers in this department, reserving them for the "Thoughts for the Quiet Hour."

ANOTHER announcement which will be welcomed by our readers is that of another series of articles by Rev. J. H. Jowett. Mr. Jowett is among the foremost preachers of the time and successor to the late Doctor Dale of Birmingham. As an expository preacher, Mr. Jowett has few equals, and in the forthcoming series our readers will find most valuable helps in their Bible study.

CHARACTER is determined by the so-called "little things" of life. At great crises the attention of the outside world may be called to one's virtues, but the school in which they are developed is that which "little things" teach. Often those who can stand the trial of great ordeals are found wanting in the trifling vexations of life. But he that withstands petty annoyances may be counted upon in the time of great testing. Doctor Babcock says: "The late breakfast, the morning paper that did not come, the rainy day, the contradiction, the snub, the slight—these are termites that eat out our character, the little foxes that spoil the grapes."

AND after all life really consists in little things. The difference between a smile and a frown may seem very little, but it is indicative of very different conditions of spirit. There is "a time to every purpose under the heaven," and he who learns the secret of "every time" is indeed a wise man. It has truly been said that while we are not responsible for our features, we are responsible for our expression, and while expression may seem of little consequence it is the highest type of true beauty—that of the soul, and differentiates between those who win and those who repulse.

UNDER the heading of Religious Romancing, the *Congregationalist* severely criticises the practice of some Christian workers, both laymen and ministers, of exaggerating the conditions among which they labor, or picturing extravagantly the results of their work. A number of incidents are given illustrating the evil which cannot be otherwise than harmful. We believe the warning given is most timely. Exaggeration is often only another term for downright falsehood, and can be just as well spelled with three letters instead of twelve. It is never justifiable, no matter how good the cause, to do evil that the public attention may be attracted.

APROPOS of this we wish to strongly protest against the methods often adopted in reporting special missions in announcing the numbers converted. We believe that most of

these statements are entirely unreliable and misleading. In the first place it is done with the purpose of impressing the readers with the magnitude of the work, and this is not always a criterion. Many a successful mission has been owned of God in blessing to His children and in the conversion of men and women without results being apparent at the time, and often when the numbers have seemed large the permanency of the work has not been great.

BUT a still more serious difficulty is in the fact that no one can determine definitely how many have been converted. It is often argued that in the Acts of the Apostles it is recorded how many were converted on Pentecost. But the record was made by the Spirit of God and we do not believe that any mission worker or evangelist can determine the results of a work which can only be measured by divine standards. We are often surprised by the extraordinary statements made by evangelists and others, of the hundreds converted under their preaching in a few days' mission. If half these reports were true we would be justified in looking for the millennium at once. But the sad truth is that what the *Congregationalist* terms religious romancing has misplaced the simple statement of real facts.

THE steady growth in the circulation of The Record of Christian Work has been most gratifying. During the past ten months the circulation has more than doubled and we are receiving the kindest assurances of appreciation from every side. As we approach the holiday season we would again remind our readers of our readiness to send sample copies of the magazine to any whom they think would be interested in seeing it.

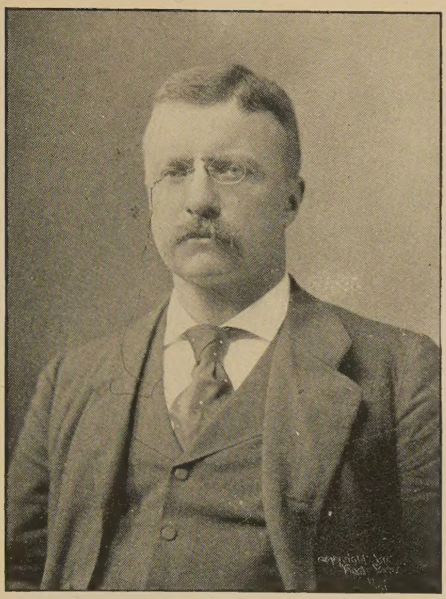
PRESIDENT ROOSEVELT AT NORTHFIELD.

The event of the Northfield season was the visit of President Roosevelt on September 1. In response to a very urgent invitation Northfield was included on the New England itinerary, and every preparation was made to give a cordial welcome to the nation's chief.

President Roosevelt came direct to Mount Hermon station from Brattleboro, Vt., and was met by Senator Lodge, Representative Gillett, the local authorities, and representatives of the Northfield Schools. The presidential party numbered about thirty, and immediately upon their arrival they were driven to Mount Hermon Boys' School, where the four hundred and thirty students were assembled. After meeting the trustees, the principal and the heads of the several departments, the president entered the chapel amidst a storm of applause. After the national anthem, in a few cordial words the president expressed his sympathy and interest in the work of the school endorsing the principles upon which it was founded. "They teach here the essentials of good citizenship," he said, "that is, that a man is no good who does not know how to work with his hands as well as with his head."

In view of the larger gathering the president was to address in the Auditorium at Northfield that evening the exercises at Mount Hermon were very brief, being closed after the president's remarks by the school rising and singing the benediction: "The Lord bless thee and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift his countenance upon thee and give thee peace."

From Mount Hermon the presidential party drove directly to the Hotel Northfield, passing up the Main street of the village. An hour's rest was afforded after an unusually hard day's work for the president, and at eight o'clock he went to the Auditorium.



PRESIDENT ROOSEVELT.

Here he was greeted by an enthusiastic crowd which packed the building. Hundreds had driven into the town for miles around and the gathering was typical of New England patriotism and enthusiasm.

President Roosevelt spoke as follows:—

"Here, near the seat of the summer school for young men founded by Dwight L. Moody, I naturally speak on a subject suggested to me by the life of Mr. Moody and by the aims sought for through the establishment of the summer schools. In such a school, a school which is to equip young men to do good in the world, to show both the desire for the rule of righteousness and the practical power to give actual effect to that desire, it seems to me there are two texts specially worthy of emphasis. One is, 'Be ye doers of the word and not hearers only,' and the other is, 'Not slothful in business, fervent in spirit, serving the Lord.'

"A republic of free men is preëminently a community in which there is need for the actual exercise and practical application of both the milder and stronger virtues. Every good quality, every virtue and every grace has its place and is of use in the great scheme of creation. But it is of course a mere truism to say that at certain times and in certain places there is preëminent need for a given set of virtues. In our own country, with its many-sided, hurrying, practical life, the place for cloistered virtue is far smaller than the place for that essential manliness, which, without losing its fine and lofty side, can yet hold its own in the rough struggle with the forces of the world around us.

"It would be a very bad thing for this country if it happened that the name of righteous living tended to lose the robust, virile qualities of heart, mind and body, and if on the other hand the men best fitted practically to achieve results lost the guidance of the moral law. No one-sided development can produce really good citizenship—as good citizenship as is needed in the America of to-day. If a man has not in him the root of righteousness, if he does not believe in the practice of honesty, if he is not truthful and upright, clean and high minded, fair in his dealings, both at home and abroad, then the stronger he is, the abler and more energetic he is, the more dangerous he is to the body politic. Wisdom untempered by devotion to an ideal usually means only that dangerous cunning which is far more fatal in its ultimate effects to the community than open violence itself. It is inexcusable in honest people to deify mere success without regard to the qualities by which that success is achieved. Indeed, there is a revolting injustice, intolerable to just minds, in punishing the weak scoundrel who fails, and bowing down to and making life easy for the far more dangerous scoundrel who succeeds. A wicked man who is wicked on a large scale, whether in business or in politics, of course, does many times more evil to the community than the man who only ventures to be wicked furtively and in lesser ways. If possible, the success of such a man should be prevented by law and in any event, he ought to be made to feel that there is no condoning of his offence by the public.

"But virtue itself is not strong enough or anything like enough. Strength must be added to it, and the determination to use that strength. The good man who is ineffective is not able to make his goodness of much account to the people as a whole. No matter how much a man hears the word, small is the credit attached to him if he fails to be a doer also. In serving the Lord he must remember that he needs to avoid sloth in his business, as well as to cultivate fervency of spirit."

President Roosevelt and his party remained over night at the Hotel Northfield, leaving early the next morning to complete the New England tour.

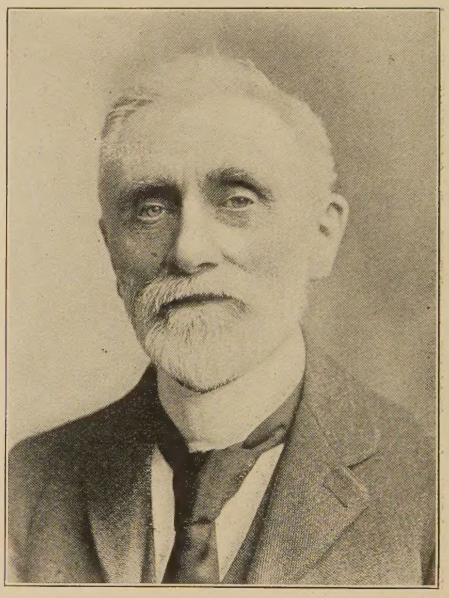
BRITISH RELIGIOUS PRESS.

Paul D. Moody.

When the comparison is made between the religious life of Great Britain and America, it is usually noticed that one of the points wherein this country is behind is in the religious press. The greatness of our area renders a number of centers more or less essential, so that it has come to be necessary for every denomination to have papers printed in different sections, and thus many of the difficulties of successful religious journalism are multiplied without any increase of the advantages or benefits. In Great Britain, of course, this is not so, and a paper published in London can get to practically any destination in Great Britain within twenty-four hours. Moreover, in an area so comparatively limited, no event in any section is without significance to the whole. There are, therefore, no local religious papers in England, which is a very distinct advantage, and the line of demarcation is more between the denominations, or to be more accurate, between the Establishment and the Nonconformity, for all the great Nonconformist papers are to all purposes non-sectarian.

The Established Church has, of course, its own papers, which range from high to low. *The Church Times* is the highest and it concerns itself more with matters of ritual than with actual news. *The Guardian* is, in all probability, the most popular and is noted for its splendid leaders and literary articles. Not quite as high church are the two papers of the evangelical party, *The Record* and *The Rock,* while the organ of the Kensit party is the *English Churchman.*

In Nonconformist America, however, the Church papers do not interest us as much as the non-sectarian papers. The three outstanding papers between which it is hard to discriminate, despite the different spheres



R. C. MORGAN.

they represent, are *The Christian, The British Weekly,* and *The Christian World.* These are all weeklies and all published in London and at the rate of a penny a copy, which would make them in the neighborhood of a dollar a year in American currency.

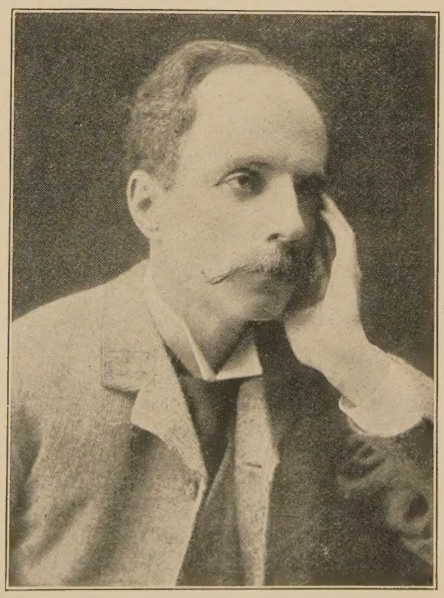
The first of these, *The Christian,* published by Messrs. Morgan and Scott, of Paternoster buildings, has always taken an unequivocal stand for evangelical truths, though wisely avoiding controversy. No paper was ever a better friend to evangelists and lay workers, and especially to those from this side. Its circulation is large and of a desirable kind. One of the chief features of this paper is its agency for the receiving of money for various causes. It has one column or more devoted to the acknowledgments of donations for various benevolent objects, and in a recent number, which would be typical, the receipt of over seventeen hundred dollars was acknowledged for

over ninety-five different causes. It is not uncommon for *The Christian* to acknowledge some weeks over five hundred pounds, or twenty-five hundred dollars. Its policy has always been more or less conservative and it concerns itself less than the majority of English religious papers with statescraft. *The Christian* records, better than any other paper published, the news of world-wide Christian enterprise. It has no equal in this field, and anything of interest in the line of Christian activity from the north to the south pole finds record here. It encourages letters from missionaries and others telling of work in out of the way corners, and it thus has special correspondents in every field.

The British Weekly is to Christian thought what *The Christian* is to activity and we find *The Weekly* concerning itself less with events outside England than with what goes on inside its theological halls. Like *The Christian, The British Weekly* is owned by a large publishing house, Hodder & Stoughton, but contrary to the usual order of things it is anything but a mere advertising sheet. *The Weekly* is edited by Dr. Robertson Nicoll, who is usually spoken of in England as the "Prince of editors," and in the minds of no small number he is more thoroughly endowed with the editorial instinct than any man within or without the Church. The leaders of *The British Weekly,* usually from his pen, almost invariably find permanent form in books. "The Church's One Foundation," which has been so favorably reviewed on every side, is only a series from *The Weekly.* This is not what, for lack of a better name, we will call a departmental paper. Alexander Maclaren of Manchester conducts a short Sunday school lesson, and there are regular contributions from "Lorna," "A Man of Kent," and "Claudius Clear," all in the form of letters. But these form a small portion of the paper. There is very able book reviewing—usually at the hands of Marcus Dods, and answers to questions by R. J. Campbell, of Brighton. In nearly every other issue there is a sermon of Alexander Whyte of Edinburgh, and when his famous Bible class is in session notes are always printed of it. It is sometimes claimed that Robertson Nicoll's Scotch sympathies make the paper more Scottish than British, and it certainly can be said that nothing of importance in Glasgow, or particularly in Edinburgh, escapes notice.

Scotland has religious papers, but they are insignificant beside the greater contemporaries. This is peculiar in the light of the fact that the Scotch are the most religious people in the world and raises the question whether it is cause or effect.

The Scotsman, probably the most influential daily outside of London, devotes always much space to Church affairs, and is quoted so largely that you find the erroneous impression in some minds that it is a religious paper. The best dailies on the other side take more of an interest in Church matters, I think, than do American dailies. The Thursday afternoon edition, for example, of that splendid evening paper, *The West-*



W. Robertson Nicoll, LL. D.

minster Gazette, is usually full of extracts from *The British Weekly* of that morning.

The British Weekly is not the only paper edited by Dr. Robertson Nicoll. *The British Monthly,* a superbly illustrated magazine, claims attention. This is full of articles and sermons from the leading ministers of England, regardless of their denominational connection, and in its tone and sympathies it is the most catholic of papers. There is also *The Expositor,* the magazine of the student and scholar, which concerns itself more with questions of criticism than anything else, and would not come in for notice here were it edited by any less able hand. And in addition to these is *The Bookman,* the literary magazine of the firm of Hodder & Stoughton. Dr. Nicoll is not simply nominal editor of all these, but gives to all the impress of his personality.

Worthy of a place with *The Christian* and *The Weekly* is *The Christian World,* which more resembles the first mentioned, as a news sheet, and is at the same time the advocate of no school, but aims to represent the interests of every denomination in England. That which makes the arrival of *The World* at an editor's office a moment of consequence, is, in addition to the wealth of news, its accompanying paper or supplement, *The Christian World Weekly Pulpit.* This is solely and simply a collection of some six or eight sermons recently preached in England, and worthy of note. It does not pretend to have anything else—not even editorials, and the very "fillers," so dear to editorial hearts, are merely aphorisms culled from sermons.

This has been little more than a summary of certain of the papers which claim the largest share of attention, and there are many others which there is no room to discuss, such for example as *The Life of Faith,* which faithfully represents Keswick and all for which the name stands.

One of the chief distinctions which would be noted in a comparison of the press on this side and the other has already been mentioned; namely, the influence of the limited area, which allows a common center and fortunately obviates the necessity for sectional papers. The advantages of this are plainly visible at a glance, and the benefit of one good paper instead of a dozen second rate ones tells in every direction.

Two other distinctions arise from circumstances of which, fortunately, we can have little understanding, and both in the final analysis resolve themselves into the same—the establishment of the Church and the consequent importance of politics to the Christian. The establishment draws a line through the Christians of England, and although sometimes it is nearly obliterated or forgotten still it exists, and in some vicinities is more a chasm than a boundary. This, of course, has a regrettable influence on the Christian press.

From this has grown the interest taken in politics by the Christian people. Anyone who has read the novels of modern English life cannot fail to have noticed how even fiction is influenced by politics and the heroes and heroines are of one party or another, whereas in the fiction of this country the political connections of the characters are non-existent, or, at any rate, buried too deep for any purposes save the development of incidents of the plot. This same thing enters the religious world and we find the leading papers decidedly partisan. Of course, it matters very much to the Nonconformist party whether or not the hand at the helm is directed by a brain prejudiced for or against Dissent, and Christian people cannot be blamed if they demand in the religious press an attitude in regard to such government measures as the Education Bill. However, though we cannot be surprised we can congratulate ourselves that our own papers confine themselves to occasional feeble editorials on some matters of political importance and do not go further, for politics forms a field which it is hard to enter without bit-

terness, and though all that concerns mankind concerns a Christian, it is certainly not the most dignified thing in the world for a paper which professes to have an eye single to the affairs of another and higher kingdom to soil itself by too close proximity to affairs of the earth, earthy.

CHRISTIAN ENDEAVOR TOPICS.

Ida Q. Moulton.

A SEARCHING QUESTION.

(October 5, John xxi. 15-25.)

It has been said again and again, until it has become a truism, that the test of love is what one is willing to do for the loved object. Now what are we willing to do for Christ? Are we willing to love our enemies, praying for those who despitefully use us, willing to let another have a higher seat in the synagogue than ourselves, willing to be despised and rejected of men, willing to give up our way of carrying on church work to another's plans, willing to keep still when reviled and persecuted, willing to join with the African, Indian, Chinese, and all nationalities and say, "*Our* Father," willing to deny self and follow Christ above all others? Yet these are but a few varieties of food with which we must feed His sheep. Are we willing to do it?

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Peter's assertion (Matt. xvi. 16) a little while before this talk of love emphasizes one of the greatest facts that history has ever recorded. "Thou art the Christ, the Son of the Living God." Mark the word *living,* O believer. It means much to you and me, for from a living God came forth a living Christ, from a living Christ comes forth a living Christian, all afire with the love of God which is the Christian's breath. "Living a Christian life." The meaning of those words is not all on the surface. They go down into the very depths of our hearts, leading us to go out on the cold, bleak mountain-side, and compel the sheep to come in, that they may be fed with the Bread of Heaven, clothed with righteousness and saved for all eternity.

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Christ never commands the impossible. Let this truth sink into the very depths of your heart, faltering soul. When He says, "Feed my sheep," rest assured that He has the food ready for us to distribute. Doubt Him not. There has never yet been discovered one kind of food that could meet all our physical needs, but, thank God, before the world was, manna was prepared that not only supplies at once all my spiritual needs, but the spiritual needs of all the human race. Heaven is crammed full of this love-manna, for "God is love," earth is full of its need. Will you be one to distribute it? Will you "feed my sheep" even if they are not your "style" or color?

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Mr. Moody once told the story of a man who made an artificial bee that would buzz and fly around, placed it upon a table beside a real bee, and then challenged any one in a large company of people to tell the difference. A man secured a drop of honey, and placed it upon the table. The real bee went directly for the honey, while the artificial bee continued to buzz and fly around. There are many who profess to love God, buzzing around in church activities, "cumbered with much serving," but will not feed His sheep. Love must express itself upon an object, and a real living child of God goes after the sheep every time, for the object of the Christian's love, like His Master's, is a soul in a lost condition.

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The world needs you and yet does not. It needs you, if your life quickens, inspires, and feeds other lives, and with Peter in word and deed you can say, "Yea, Lord, thou knowest I love Thee." It does not need you if your life blights, withers and destroys other lives and you ask with Cain, "Am I my brother's keeper?" God's purpose is to redeem the world to Himself,

and the world needs you just in proportion as you hold in with Him in that purpose. Intellect, power, wealth and all the glory and honor of this world count as naught unless in love we make His purpose our own, and our will His own. May God help you to do it.

FRUITFUL OR FRUITLESS.

(October 12, John xv. 1-8; Mark xi. 12-14.)

If we are planted by God (and are we not?) (Matt. xv. 13), why this anxiety about the fruit of our lives? For this reason we want to produce grapes instead of peas, peaches instead of apples, wheat instead of potatoes, something entirely foreign to our natures. Let us away with discontent and be satisfied to produce prosaic fruit if it is our best. From the same soil, under the same cultivation, with the same sunshine and rain, different trees produce different kinds of fruit. So with our spiritual natures. One may sing souls into heaven, another preach them in, another write them in, another nurse them in, another lead them in by Christian living, but who shall say which is the best way?

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The apple falls from the tree, decays and disappears, from natural causes, but thank God, there are no natural causes that will sever a child of God from Himself, for God's natural causes work in an opposite direction. We may sometimes be in the shade of discouragement, with the fierce wind of adversity beating upon us, with Satan trying to make us believe Christ has cast us off as "cumberers of the world." Listen not to him, for as sure as there is a heaven so sure are the cords of love holding you, though you may not feel them. When you feel almost ready to drop and disappear like the apple, then be still and let Christ hold you, and insert in your lives power for more and better fruit.

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The fruitfulness of our lives depends entirely upon the quantity and quality of love we use in growing the fruit. Not the love that says, "Lord, Lord," then disobeys; not the love that says, "I'll go where you want me to go," then tells God to send someone else. Not a critical, short-coming love, looking for mistakes in others, but a charitable, long-going love, *overlooking* the mistakes; not a love that says, How little can I do to keep in with God? but How much may I do? Not a pharasaical love boasting of goodness, but a publican love pleading for mercy; not the love that just fills our own lives, but the abounding, overflowing love which was exemplified in the life of Christ and which Paul prayed the Philippians might have (Phil. i. 9-12).

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Doctor Clark said, when he visited Paris a few days after the Czar had left the city, he was at first startled to see the trees by the roadside putting forth buds and blossoms though it was October. But he found they were made of tissue paper and skillfully wired to the trees to give the Czar the impression that the seasons had reversed themselves in honor of his coming. Christian, you may deceive the world and yourselves with the abundance and beauty of your buds and blossoms, but you cannot deceive Christ. He seeks the fruit. Tissue paper professions, forms of ceremonies and religious activities may glorify us, but "My Father is glorified that ye bear much fruit."

SELF MASTERY. TEMPERANCE MEETING.

(October 19, 1 Corinthians ix. 25; Galatians v. 16-26.)

An incident is related of some sailors who went ashore after provisions. They became intoxicated, returned to the boat, entered it and began to row, but did not reach the ship. The morning light revealed the fact that they had not unfastened the rope that held the boat to the shore. Many a professed Christian to-day is rowing with all his might, but he makes no progress, for the rope of self holds him to the world. We may have high aims and noble purposes, we may have great desire and heavenly aspirations, but it will not avail unless we cut the self-made rope of self-gratification which lusteth against the spirit (Gal. v. 17).

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A few years ago a newspaper contained a story of some children playing hide and seek. Two of the little girls ran into a cellar and climbed into a large old-fashioned

trunk. The top fell, the spring lock caught and they were smothered to death before they were found. This is exactly what happens with all those who play with sin in any of its forms, saying, "There is no harm." All unawares, you will fall, the spring lock will catch, and the lusts of the flesh that "will not harm you" will smother and kill you. Then away with fleshy desires, play not with sins that "do not harm," become not captive to any sin, no matter how small, "for the soul that sinneth, it shall die."

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John Stuart Blackie used often to say to his friends, "Look Christ in the face in small things, note what He did in like circumstances and act as He would have done." This is the only way to govern ourselves. The desire to be our own master is Christ-like, and the power is Christ-likeness. The problem of self-mastery never will be solved until we not alone eat and drink to the glory of God, but in *all things* look Christ in the face and do as He would like to have us do. This was what Paul meant when he exhorted the Galatians to "walk in the spirit." The price of such a walk is a surrendered will. It is within the reach of all, and the benefits are on our side. A surrendered will, accompanied with a *constant* walk with Jesus Christ, is a sure safeguard against intemperance in any of its forms.

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Who among us has not felt the approach of "the lust of the flesh"? Perhaps it cautiously entered the passageway of thought, but it quickened its steps as it neared the portal of desire, and at last bounded into the room of action. Our spirits were held spellbound at the awful havoc it wrought upon us, both within and without. "We cannot prevent birds flying over our heads, but we can prevent them from making nests in our hair." Do you say we cannot prevent our thoughts? Perhaps not, but we can block the passageway of thought by the Word of God, close the portal of desire by prayer, and keep the room of action full of the spirit of Christ. May God deliver us from

"That aggressive self that leads to sin,
And lives to pleasure with seductive power,
Stands ever at the portals of desire,
And mocks my spirit when it would aspire."

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We censure the "wine bibber," with his bleared eyes and foolish prattle. We scorn the drunkard, as he unsteadily winds his way about the street and at last falls into the gutter. We look aghast upon the agony of delirium tremens. Standing by the fountain of cold water, teetotalism would say, "Thank God, I am not as other men are." But hold, O Christian. Have you gained complete self-mastery? How about the dollars for self and the pennies for Christ? What about the sumptuous repast which impaired your digestion and made you nervously weak for days? What about the thousand and one "harmless" things with which we feed the flesh? Are we quite sure a Christian should indulge in all these and many others? (Gal. v. 24.)

TREATING A GRACIOUS INVITATION LIGHTLY.

(October 26, Matthew xxii. 1-10.)

We talk of the sacrifice, the toil of this life, of its dull commonplace duties, of its discouragements and the unappreciated service we render, as if this was all of life. What a mistake! Christ would not have us think and act as if life was a continual "grinding at the mill," for the parable of the marriage feast, which depicts the consummation of all earthly happiness, is suggestive of the unspeakable joys in this life which all find who accept the invitation to the gospel feast. This is a continual, never-ending feast, with an abundance of food, and Christ always at the head of the table to serve His guests. He knows better than we the long train of evil that follows hard after hunger in its various forms, so He has provided *all* that will appease our hunger "for money, applause, ease, luxury, and sensual pleasures" and turn the every-dayness of our lives into the joys of a wedding feast.

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What a transformation; from the position of an outcast highwayman to a guest at the wedding feast of the king's son. Yet Christ came to earth to issue the invitation, and prepare those who accepted it. Have you heard and accepted it? If you

have, the house of God will become to you the gate of heaven, the church prayer meeting a place where your soul delights to dwell, and Christian service your meat and drink. These are but a few of the viands found on the table at the wedding feast. Eat and drink at your pleasure. There is enough for all and room for all; if we go hungry there is none to blame but ourselves. Accept the invitation to come, eat what He gives you, and your souls will experience a feeling of exquisite satisfaction and rest (Psalm lxv. 4).

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"But they made light of it." Few indeed there are who would neglect to accept an invitation to a marriage feast in this world, yet what can a feast in this world offer compared to the feast the Son of God offers? And how many make light of the invitation, by neglect or refusal. Two boys in a boat entered the outer circle of a whirlpool. Friends called to them to come back, warning them of their danger. They resisted these entreaties, all the time unconsciously nearing the center. When too late they realized their danger and in an agony of despair, with uplifted hands, went down and out of sight. They meant to come back, but they decided to do so when it was too late. May God help you to hear, heed and accept, before it is too late.

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A young man attending church for the first time for several years was invited to come to Christ. He immediately accepted, and gave his heart to Christ. A few weeks later he wrote to his pastor: "I have found great peace since I accepted Christ as my Saviour. I regret I did not accept Him years ago. I shall now do all in my power to extend this invitation to others. Oh, how grand it is to be a Christian. I am enjoying unspeakable comfort, peace and joy." Christian, fail not in extending this invitation in the church or by the wayside. Some may disregard it, some reject it, some refuse, but one may accept to the salvation of his soul and a blessing to yours (James v. 20).

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In some cities the garbage of the streets is used for fuel in the engines for the electric lights, thus transforming the city's offal into heat, power and light. Is there not here a suggestion of what may be found out among the highways? Those along the highway must be gathered in, and placed in contact with the blessed influence of the gospel. This, O Christian, is your work and mine. Gathering garbage is not an agreeable work, but some one must do it, why not you and I? Paganini's greatest triumph was on an instrument with a single string. A human being must be far, far down in sin that has not a single string which can be touched by the gospel message. Seek them out, bring them in, yea, compel them to come in, that they may make music for the wedding feast of the Son of God.

Thoughts for the Quiet Hour.

OCTOBER, 1902.

Wednesday, 1st. *Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. Phil. iii. 8.*

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing just as the hand that reaches out to grasp the great, strong oak lets go its hold on the blade of grass it had gathered. —*Phillips Brooks.*

Thursday, 2nd. *All things are yours . . . . and ye are Christ's; and Christ is God's. 1 Cor. iii. 21, 23.*

The way to possess unlimited treasure is to give yourself to Christ.—*Bowen.*

Friday, 3rd. *Jesus knowing that the Father had given all things into his hands, ... riseth from supper, and laid aside his garments; and took a towel, and girded himself. John xiii. 3, 4.*

The patent of nobility within the kingdom of Christ is the towel with which a man girds himself for service.—*G. Campbell Morgan.*

Saturday, 4th. *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Gal. v. 22.*

You cannot be good without doing good to somebody and being good for something. —*Selected.*

Sunday, 5th. *The natural man receiveth not the things of the Spirit. 1 Cor. ii. 14.*

The natural man must first become spiritual, then the spiritual man must become natural.—*Selected.*

Monday, 6th. *For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and revive the heart of the contrite ones. Isaiah lvii. 15.*

I will never despair because I have a God. I will never presume because I am a man.—*Owen Felltham.*

Tuesday, 7th. *Not slothful in business; fervent in spirit; serving the Lord. Romans xii. 11.*

It is idleness that creates impossibilities. —*Robert South.*

Wednesday, 8th. *Patient in tribulation; continuing instant in prayer. Romans xii. 12.*

There are two kinds of evils which it is folly to lament. Those which you cannot cure and those which you can.—*Wm. Hutton.*

Thursday, 9th. *This poor widow has cast more in than all they which have cast into the treasury. Luke xii. 43.*

Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor and Me.
—*James Russell Lowell.*

Friday, 10th. *For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii. 11.*

If we are resting on the best formulas that were ever handed down; or on the best book that was ever written by God, and not the living God Himself, our foundation will crumble under our feet. —*F. D. Maurice.*

Saturday, 11th. *Remove from me reproach and contempt; for I have kept thy testimonies.*

A broken heart is a sponge for God's Word.—*R. W. Barbour.*

Sunday, 12th. *Why stand ye here all the day idle? Matt. xx. 6.*

The performance of small duties, yes, even the smallest, will do more to give us temporary repose, will act more as healthful anodynes than the greatest joys that can come to us from any other quarter.— *George Macdonald.*

Monday, 13th. *Bear ye one another's burdens and so fulfill the law of Christ. Gal. vi. 2.*

At the times when you cannot see God there is still open to you this sacred possibility, *to show* God: for it is the love and kindness of human hearts through which the divine reality comes home to men, whether they name it or not. Let this thought then stay with you: There may be times when you cannot find help, but there is no time when you cannot give help.— *George S. Merriam.*

Tuesday, 14th. *In patience possess ye your souls. Luke xxi. 19.*

The chief pang of most trials is not so much the actual suffering itself as our own spirit of resistance to it.—*Jean Nicolas Grou.*

Wednesday, 15th. *But I would not have you ignorant, brethren, concerning them*

which are asleep, that ye sorrow not even as others which have no hope. 1 Thess. iv. 13.

Yet Love will dream and faith will trust
(Since He Who knows our need is just)
That somehow, somewhere, meet we must.
Alas, for him who never sees
The stars shine through the cypress trees;
Who hath not learned in hours of faith
The truth to flesh and sense unknown
That Life is ever lord of Death,
And Love can never lose its own.

—*J. G. Whittier.*

Thursday, 16th. *The fear of the Lord is clean, enduring forever. Psalms xix. 9.*

He who fears God will fear nothing else. —*F. W. Robertson.*

Friday, 17th. *Withhold not good from them to whom it is due. Proverbs iii. 22.*

I am very far from thinking that we should look upon noble deeds and great powers with cold indifference. To admire what is admirable is as much a duty as to despise what is worthless.—*R. W. Dale.*

Saturday, 18th. *If ye endure chastening, God dealeth with you as with sons. Hebrews xii. 7.*

Be not afraid of those trials which God may see fit to send upon thee. It is with the wind and storm of tribulation that God separates the true wheat from the chaff. Always remember, therefore, that God comes to thee in thy sorrows as really as in thy joys.—*M. Molinos.*

Sunday, 19th. *Turn not to the right hand nor to the left; remove thy foot from evil. Proverbs iv. 27.*

Temptations on the right hand are most dangerous. How many that have been hardened with fear have melted with honor. There is no doubt of that soul that will not bite at the golden hook.—*Joseph Hall.*

Monday, 20th. *As sorrowful, yet always rejoicing. 2 Cor. vi. 10.*

There is in man a higher than happiness; he can do without happiness and instead thereof find blessedness.—*T. Carlyle.*

Tuesday, 21st. *The greatest of these is love. 1 Cor. xiii. 13.*

You may have strong eagle-eyed faith; well—you will probably be enabled to do great things in life, to work wonders, trample on impossibilities. You may have sanguine hopes; well—your life will pass brightly, not gloriously. But the vision of God as He is, to see the King in His beauty, is vouchsafed not to science, not to talent, but only to purity and love.—*F. W. Robertson.*

Wednesday, 22nd. *Faith cometh by hearing, and hearing by the word of God. Rom. x. 17.*

I prayed for faith and thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, "Now faith comes by hearing, and hearing by the Word of God." I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since. The Bible is the only guidebook that points the way to heaven.—*D. L. Moody.*

Thursday, 23rd. *Learn to do well. Isaiah i. 17.*

Doing right in a world like this is a science, or, at any rate, an art: mere instinct is not enough to guide us.—*R. W. Dale.*

Friday, 24th. *And they that use this world as not abusing it. 1 Cor. vii. 31.*

For the world, I count it not an Inn, but an Hospital; and a place not to live but to dye in.—*Sir Thomas Browne.*

Saturday, 25th. *Peace and joy. Romans xiv. 17.*

Peace is the flowing of the brook, but joy is the dashing of the cataract when the brook is filled, bursts its banks, and rushes down the rocks.—*Chas. H. Spurgeon.*

Sunday, 26th. *Our Lord Jesus Christ . . . . gave himself for our sins that he might deliver us from this present evil world. Gal. i. 3, 4.*

Attachment to Christ is the only secret of detachment from the world.—*A. J. Gordon.*

Monday, 27th. *They have a zeal of God, but not according to knowledge. Romans x. 2.*

As all zeal without discretion is as an offering without eyes, which was by God forbidden, so, likewise, all blind zeal is a blind offering, which God will never accept.—*Cawdray.*

Tuesday, 28th. *To the one . . . . the savor of death unto death; and to the other the savor of life unto life. 2 Cor. ii. 16.*

The sun and rain will give vigor and growth to a living tree, but the same sun and rain will increase the rot and decay in a dead one.—*Geo. F. Pentecost.*

Wednesday, 29th. *Grace be to you and peace from God. Eph. i. 2.*

Precious as the fruit is, do not put it where the root should be. Peace is not the root of grace in the soul, it is the fruit, and must not be put out of its proper position.—*C. H. Spurgeon.*

Thursday, 30th. *My soul thirsteth for God, for the living God. Psalms xlii. 2.*

A thought is deep in proportion as it is near God.—*Chas. Kingsley.*

Friday, 31st. *The things that belong to the Lord. 1 Cor. vii. 32.*

The things that belong to men must be understood in order to be loved; the things that belong to God must be loved in order to be understood.—*Pascal.*

DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer.

JOSHUA ENCOURAGED.

(October 5, Joshua i. 1-11)

Before Moses died, a great convocation was held at which the great lawgiver transferred his office to Joshua, as his successor, and solemnly exhorted him to be of good courage (Deut. xxxi. 6, 7). And now four times over in this chapter the same advice is repeated. Does not this reiterated exhortation suggest that the heart of Joshua misgave him, and that he was as consciously incompetent to fulfill his commission as Moses had felt himself to be in the desert of the burning bush?

His work hitherto had been comparatively subordinate. To be Moses' minister, to wait below while his master passed into the presence of Jehovah, to lead the troops of Israel under the direction and outstretched rod of the great lawgiver, to linger in the tabernacle when Moses went forth with shining face, to be and do all this was enough for him, but he had no ambition to assume the heavy responsibilities, beneath which the man of God had staggered.

Moses himself apparently did not at first think of him as his successor, when he prayed that the Lord would appoint a man over the congregation that they might not be as sheep without a shepherd (Num. xxvii. 17). In that prayer Joshua may have himself joined, thinking that probably Caleb the lion-hearted, or Phinehas the priest, or one of the princes, would take up the rod of the shepherd. When, therefore, the call to succeed came to him, his heart may have failed, and he may have required all the encouragement that either God or man could give him. He was a worm and no man, it seemed impossible, therefore, that he could be used to thresh the mountains of difficulty that awaited him across the Jordan.

It is, however, when men are in this condition that they are most prepared for God to use them. When we are strong in our own self-sufficiency, we shall be unsuitable for the Divine use. We must come to the end of ourselves, before we can begin to touch the hidden sources of the Divine strength. The world talks of the survival of the fittest; but God gives power to the faint and to those that have no might He increases strength; He perfects His strength in our weakness, and brings to nought things that are by things that are

not. The fact, then, that Joshua needed this reiterated encouragement was the best possible augury of coming fitness. It was as though he heard a voice saying, "Thy sufficiency is of me."

Strength is Prepared for by Faithfulness in Past Duty. The previous years of Joshua's life had been filled with high and noble service. As a scion of one of the leading families of Ephraim, he may have taken part in marshaling the exodus and so given evidence of his fitness for positions of trust (Num. xiii. 8-16). His conflict with Nineveh, his faithful report of the land, his refusal to fight against the Canaanites when urged on by the vehement resolve of Israel, his eagerness to assist Moses, his patient endurance of forty years of wandering—all approved the fine temper of his soul.

All this laid the foundation of a strong and successful career. Here were the foundations deposited, on which a strong and enduring edifice could be built; here the roots were struck deep that could bear a forest tree. The deed of a Grace Darling is not the sudden outburst of the moment that gives it birth, but the result of long years of self-discipline, courage and ministry to others. In the sub-conscious tone, during the long years, those forces are being stored, that presently bubble over in strenuous action.

We none of us know for what we are being prepared. To fret and murmur at our daily task and at the obscurity of life is perhaps to find fault with the one discipline which is to enable us to be as a fortress and an iron wall to those who are weak and discouraged. Be content to be Moses' *minister,* or servant, to gird thyself with the towel and perform the most menial offices, so shalt thou be exalted to the throne, for it is written, "They that humble themselves shall be exalted." "He became obedient to death—wherefore God also hath highly exalted Him."

Strength is the Result of a Distinct Call. "Come and go over this Jordan . . . thou shalt cause this people to inherit." The task was no easy one. The discoveries of recent years have proved that the Hittites were a great people, highly cultured, versed in the arts and sciences of the time, and sufficiently strong to rival Assyria and Egypt. It seemed preposterous to suppose that Israel could dispossess them of lands, for the tenure of which they were prepared to fight to the last drop of blood. The Jewish legend says that when Joshua, appalled with the magnitude of his task, rent his clothes and wept over his incompetence, Moses lifted him up and comforted him with the assurance that God had perceived and provided for it all.

To know that God has appointed you to His work, and a work which is almost overwhelming in its demands, is a source of great encouragement and peace. He who is responsible for the work to be done, and the selection of the agent, is also bound to see the thing through to its end. The worker is not conscious of originating anything but of all being done through him, as a piece of music comes to fulfill itself at last through the fingers that have first toilsomely obeyed.

The supreme condition of strength is to be absolutely sure that one has been called to achieve a certain piece of work in the world. When that is settled, all anxiety and fret pass out of the life. Delays are accepted as part of the plan; mountains become a way; rivers dry up; walls fall down; armies are scattered as snows melt; the soul marches from strength to strength. "O my soul," so Deborah sang, "march on with strength."

Strength is the Direct Result of the Divine Presence. "As I was with Moses, so I will be with thee." All through the arduous campaign which followed, those words must have rung in the belfry of memory like a peal of silver bells. How often must Joshua have girded himself with them, and realized that the captain of the Lord's host was marching by his side in many a bloody field, and that the Divine regiments of helmeted and sworded angels were riding above his squadrons, and casting themselves against those demon forces which presided over the nations of Canaan, unwilling that their votaries be worsted, or driven forth from their lands.

In one of the battles of the Spanish Peninsula, a young lieutenant was appointed to silence some guns which were causing Wellington great annoyance. "I will go, sire," was the reply, "if you will first give

me a grip of your conquering hand." We have that in the Saviour Christ, but we have more, for He never relaxes the hand which He holds in His own, but grips it tight amid the rush of the hour of battle.

Strength is Also the Result of Meditation on the Word of God. "This book of the law shall not depart out of thy mouth, but thou shall meditate on it day and night." Words are often full of strength. They are as seed-germs which contain the gist of life. To feed on them is to absorb strength into our inmost soul. How often has a woman been made strong to wait through long years, because of one sentence whispered hurriedly into her ear. How certainly did Columbus feed his comrades with his words of encouragement, as day after day they ploughed the ocean towards the unknown land. And is not this what the prophet meant, when he said: "Thy words were found and I did eat them; thy word was unto me the joy of rejoicing of my heart"? Those words of Daniel are specially appropriate, "When he spake unto me, I was strengthened, and said, Let my Lord speak for thou hast strengthened me."

Our risen Lord is charged with power, and all His power is for us. But He can only impart it to us by His spirit and His word. We must therefore meditate on what He has said to us, that all His grace and virtue may pass into us by reason of His promises, through which are given to us all things that pertain unto life and Godliness. Thou canst do all things through Christ that strengtheneth thee. Be strong, O son of man, yea, be strong.

crossing the jordan.

(October 12, Joshua iii. 9 to iv. 7.)

There is no doubt that the Canaanites were steeped in spiritualism, and held close communion with the wicked spirits in the heavenlies, that rule the darkness of this world. On the eve of Israel's entrance into the land, Moses said: "There shall not be found with thee one that useth divination, one that practiceth augury, or an enchanter, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. xviii. 10-12). These people had broken down the strong fence and wall which God had built between the human spirit and the evil spirits that fell, and there was an alliance between them.

This gives a new complexion to this conflict. In driving out and destroying these demoralized races God was in effect waging war with the dark powers who, from their seat in the heavenlies, were ruling the darkness of that land. The mighty armies that opposed Israel were dissipated as chaff before the evening breeze, because the demons whom they worshiped were being driven out before the Lord's host, the captain of which appeared presently to Joshua. At this time, probably to celestial watchers, Satan appeared to fall as lightning from heaven. With what new interest do such thoughts involve this book. It is not simply the story of the conquest of Canaan, but it is a fragment from the Chronicles of Heaven, giving an episode in the eternal conflict between light and darkness, between heaven and hell, between the Son of God and His great antagonist, the devil.

There are three different divisions for our subject: I. The Priests; II. The Passage; III. The Position of the Stones.

I. The Priests. Notice the appellations by which Joshua designates the Lord. He is the living God (10); the Lord of all the earth (11); the covenant-keeping God (17). These titles betray the fixed confidence of his soul. He knew that he was not alone, how could he be dismayed? Had not every step of his life borne witness to the Divine comradeship? God was in covenant relations with him, whom should he fear, of whom should he be afraid? Of this invisible ally and helper the priests and the Ark were the embodiment—these therefore were put to the front in the passage of the Jordan and the capture of Jericho.

At the close of a solemn pause of three days, the camp seems to have been moved from Shittim, with its acacia groves to a spot within a mile of the Jordan just then overflowing its banks. There Israel spent the last memorable night. As the dawn broke, the officers passed through the host, bidding the people watch the movements of

the Ark. Shortly after Joshua seems to have addressed the great congregation in the words of verses 10-13; and then the children of Israel stood with wives and children, their tents furled and their burdens adjusted in rapt expectancy.

At last a little group descended from those densely crowded ranks. The chosen band of priests, white-robed and bare-footed, slowly made its way down the shelving bank of the river, bearing shoulder-high the sacred Ark with golden lid and bending cherubim veiled under their covering of blue. Within a yard of the river brink, that little group effected nothing, but when the feet of the priests were dipped in the tiny wavelets, brown with mud, yeasty with the foam of their hurried rush, a marvelous change took place. The waters ceased to flow downward to the Dead Sea, because an arrest had been put on them some thirty miles up the stream at the city of Adam, beside Zaretan. They were wholly cut off. The river-bed was dry, and there was nothing, therefore, to hinder the entire host from passing over, each man straight before him. As long as the priests maintained their position, the water remained in abeyance; till the entire nation was landed on the other side. What encouragement was here. Surely He Who had done so much would consummate His work, in setting the people in the land which He had promised to their fathers.

Notice the beautiful teaching of this story. The presence of the priests and the Ark of the Covenant were alone needed to arrest the waters of death. Does not this remind us of the arrest which the Lord Jesus has put on the waters of judgment by His most blessed and glorious personality, which in risen glory stands forever between us and them? The waters of judgment may accumulate for all who cling to the old Adam stock, but they cannot overwhelm those who shelter under the covenant which is ordered in all things and sure.

II. The Passage. Too often the Jordan has stood for physical death. So the poet sings:—

"Could I but stand where Moses stood,
And view the landscape o'er,
Not Jordan's streams, nor death's cold flood,
Should fright me from that shore."

But this reading of the type cannot hold, because otherwise we must admit that there are Jerichos, Adams, and the seven nations of Canaan in the heavenly life after death.

No, the Jordan stands rather for that death with Christ unto sin, and that life with Him unto righteousness, of which Rom. vi. is full. Its message is, cease from known sin; put the silence of Christ's grave between you and it; ye were made dead to the law, through the body of Christ, that ye should be joined to another, even to Him who was raised from the dead.

Have we made this passage? Do we know what it is to be dead indeed unto sin, but alive unto God through Jesus Christ? You say that your heart misgives and fails you, you cannot do this great thing. Besides, even if you attempt to do it, you will be swept off your feet by the tides which will be too strong for you. Oh, say not so! Between you and the hatred of that relative, the opposition of that persecutor, the strength of that passion, the tyranny of that habit, the untowardness of those circumstances stands forever the Apostle and High Priest of your profession, with the Ark of the Covenant.

III. The Stones of Testimony. Twelve men, out of each tribe one, went down into the river's bed on a special errand. Each of them shouldered a stone from the place where the priest's feet had rested; and these were piled together on the bank, not far from Gilgal, where the camp was pitched. For all after time, those stones bore witness that Israel had come through Jordan as a united people. What though two tribes and a half elected to stay with their cattle on the rich pastures of Gilead and Bashan, still they were an integral part of the chosen people! There were TWELVE stones, and in after centuries, even after the northern tribes had been carried into captivity, any who passed that way must have been compelled to admit that the twelve tribes of Israel had stood together on that spot, as a redeemed nation. What is the typical reading of this? Does it not consist in this that in the resurrection and ascension of the Lord Jesus, the whole Church of the redeemed passed over to resurrection ground and are now seated with Him in the heavenlies (Eph. ii. 1-6)?

It cannot be too often or too strongly insisted on that this is the New Testament conception of the position of the Church. We were all identified with Him when He lay in His grave, when He rose on Easter morning, and when in the light of ascension glory He passed to His Father's throne.

"One when He died; one when He rose;
One when He triumphed o'er our foes;
One when in heaven He took His seat.
And heaven rejoiced o'er hell's defeat."

If we are one with Jesus, we have already crossed the dividing waters of death. In Him we are accepted and beloved. We are more than conquerors through Him that loved us. Only let us claim and hold our position. That which is ours by right must become ours also by the faith that claims, and acts, and rejoices in the accomplished fact of salvation.

THE FALL OF JERICHO.

(October 19, Joshua vi. 8-20.)

Sometimes it seems wonderful that the men of Jericho did not sally out and fall on the mustering forces of Israel. That surely was the supreme opportunity to strike a blow before there could be any formation in battle array. But there was nothing of the kind. It was as though some mysterious spell had fallen upon king and people, unnerving them, and compelling them to await the further evolution of events. "Their heart melted, neither was there spirit in them any more because of the children of Israel."

But certainly for Israel also the falling of Jericho was unique. First, let us tell the story; second, bring out its lessons.

I. THE FALL OF JERICHO. There was no summons to surrender. On each side it seemed to be understood, that the war would be to the knife—no quarter asked, no mercy shown.

There was no rearing of mounds, no construction of scaling ladders, no attempt at strategy. All that was required was comprehended in the command, that Israel should compass the city, or perhaps we should rather say, that the Ark should encompass the city, and the men of war should accompany it. As Joshua came from the Divine interview, he appears to have first commanded the priests into his presence, and given them his instructions. After this, he hurried to the people generally. There is a remarkable emphasis in the words, "He CAUSED the Ark of the Lord to compass the city."

It was a little after dawn on the first day of the week. Jericho, palm-girt, stood out clear-cut in the pure air of the level plain, immediately in front of the vast precipice of rock, down which the road descended from Jerusalem. The sun had not as yet mounted high in heaven. Then from out of the camp a long procession began to unwind itself. First, the men of war, marching beneath their tribal banners, then seven priests, robed in white, blowing with seven trumpets of ram's horns; next the Ark of God, and lastly the tribe of Dan bringing up the rear. With the sole exception that the priests went on, blowing continually on the trumpets, there was no sound heard. No challenge! No taunt! No cry! The whole wound silently around the city, as a serpent with sinuous folds, and when the circuit was completed, to the surprise of the Canaanites, who probably expected an immediate assault, it returned quietly to the camp out of which it had emerged some short time before. The rest of the day passed without incident. "So they did six days."

On the seventh day, the people perambulated the walls some seven times. And at the close of the last circuit, Joshua's voice rang out on the still evening air with the command, "Shout! for the Lord hath given you the city." Then the priests blew a blast upon the trumpets, the people shouted with a great shout, that reverbrated through the hills around, and was answered from the camp by the feebler voices of women and children; and the wall of Jericho fell down flat, so that every man could go into the city, every man straight before him.

II. THERE ARE MANY LESSONS FOR US ALL. *The Church of Christ has its Jerichos. Drink* is entrenched behind great fortifications. *Impurity* has built for itself a great girdle of defenses. *The opium traffic* in China needs the resolute handling of the Christian Church. When we are confronted with these things we are apt to fight them with weapons borrowed from the arsenals of the world, and to adopt

methods which savor rather of the flesh than of the spirit. It is a great mistake. Our only hope is to act on spiritual lines, because we wrestle not against flesh and blood, but with the wicked spirits that are entrenched behind the outward and visible.

Let us conduct this warfare as the priests of God, vestured in purity, let us blow the gospel trumpet of alarm and entreaty; let us be much in silent prayer before God; let the tribes of Israel forget their differences, in one expedition against the foes of God and man. Above all let us reckon on God, let us have faith in Him. So shall the old miracle be repeated, and the walls of Jericho fall down.

For nearly nineteen centuries the same program has been repeated, the circuit made, the trumpet blast uttered, but many ancient evils remain. They are, however, nearer their overthrow than ever, and some day the very stars shall tremble as the revelation of their final fall rings out over all the universe of God.

But in your own life there are Jerichos. In most of us, until dealt with by Divine grace, there are cherished indulgences, evil and false friends, pernicious entanglements, which stand between us and our blessed enjoyment of the possibilities which are ours in the risen Lord. As you read these words, you know well that it is so, and that for long you have realized that your deliverance could only be complete when these strong walls have fallen. This Jericho forbids your entrance into Canaan. Now remember the words of the sacred writer, "*By faith* the walls of Jericho fell down." *There* is the key to victory.

(1) *Be still.* This is a hard commandment. It is not easy to obey it. That our voice should not be heard, that no word should escape us, that we should pour out our hearts to God only—all this is by nature foreign to us. We are disposed to air our grievances, to make much of our repentance and remorse, to tell our intentions, to blazon our resolves. But it is not thus that we shall succeed.

Only when we have obeyed Naomi's admonition to Ruth, "Sit still, my daughter"; only when we have quieted our heart as a weaned babe; only when we wait patiently for the Lord, only when we cast the whole burden of our anxiety on Him, and rest in His truth, His promise, and Himself; only then does the Lord show Himself strong on our behalf.

There are two ways of recollecting a lost word. In the first instance we continue to worry about it, and the more we belabor our poor brain, the more hopeless it becomes to discover the missing syllabes. In the second place, we dismiss the whole matter and refuse to worry, and when we are least concerned, and most surrendered, the word we have been searching for in vain suddenly presents itself. And it is often thus in the Divine life, whilst we are full of vows and resolutions, shouting our maledictions against our spiritual foes, we are left to do the best we can for ourselves. It is when we have ceased from our strugglings, that the Lord gives His own rest and victory.

(2) *Obey.* The walls of Jericho fell down only after they had been compassed for thirteen times, according to the Divine translations of Joshua. In coöperation between God and man, man has to obey literally the instructions given him, whether he is bidden to launch out a little from the land, to let down the net, to roll away the stone, or to make the men sit down. Our danger lies in two directions—*either in not doing what we should, or in doing too much,* shouting before the word of command is given, or marching round the city more often than the prescribed number of times.

Whatever is clearly borne in on us that we should do or not do, let us hearken to obey and do. Everything depends on our carrying out the Divine instructions exactly. And our attitude should be that of Joshua. "What saith my Lord unto His servant?"; of Samuel, "Speak, Lord, for thy servant heareth"; or of the mother of Jesus, "Whatsoever he saith unto you, do it."

(3) *Reckon on God.* Look away from all your preparations, and even from your God-commanded acts to God Himself. Trust in God to deal with your Jericho. He is working for you. The angels are standing by the stone, to roll it away as soon as the signal is given. The sin which has held you shall suddenly drop away. The fascination that fastened itself on you shall relax its hold. You shall no longer

crave for what you thought you could not live without. Keep on reckoning on God. It is not by your faith even that you conquer, but your quiet faith creates the atmosphere and sphere in which He can put His might on your behalf.

JOSHUA AND CALEB.

(October 26, Joshua xiv. 5-15.)

When Canaan was conquered, the land must needs be apportioned. It was a great occasion, as the tribes gathered around their veteran leaders, and Eleazar the high priest. Before them stood the urns, the one containing the names of the various portions of the land, and the other the names of the twelve tribes.

Judah, first in war and march, was the first to draw nigh. It was a great people, and destined to play a great part in the future of Israel, and of the world. "For it is evident that our Lord hath sprung out of Judah; and to which tribe Moses spake nothing concerning priests" (Heb. vii. 14). An incident, however, intercepted the casting of the tribal lot, which calls for earnest heed.

A gray-headed warrior, Caleb by name (and it is said that the word means *dog, or lion's whelp*), stood forward with a plea which requested consideration. He had been the young lion of the tribe of Judah more than forty years before; but he was as strong now when he stepped out of the ranks of Judah to claim his rights as he was when Moses sent him to spy out the land.

It must have been a striking and interesting moment, when Joshua and he stood face to face. They were old comrades in travel and march, they had known and loved each other for long years, and were the soul survivors of the great host of men who had come out with them from Egypt.

I. The Foremost Characteristic of These Two Men Was Entire Devotion to God. It is the reiterated record of them both, that "they wholly followed the Lord." The rest of the spies had turned aside, dismayed by the spectacle of giants, walled-up cities, and vast battle array. But these two men were sure that if God delighted in them, and there was no break of fellowship, He would bring them into the land of milk and honey. In their rough soldier phrase, they had even said that the Canaanites were but as bread waiting to be eaten by the hosts of Israel.

Through the weary years that followed these two men had not faltered in their devotion. Amid marching and counter marching, daily funerals, and the rebellions of the people, they were steadfast in the purpose to do only God's will, to please Him, to know no other leader, and to heed no other voice. They therefore were not involved in the murmurs, the disputes, and the misunderstandings that filled others with the fire of hell. They had the sweet consciousness of being right with God, and of enjoying His favor. Walking in the light as God was in the light, they had fellowship with Him, and probably the Sabbath-keeping of the people of God was their portion long before they entered the land of rest.

II. Caleb's Heart Was Set on Hebron. Forty-five years had passed since he had seen its white buildings nestling beneath its ancient terebinths. Perhaps he had only lodged there for a single hour or two, whilst his comrades were bartering for pomegranates, oranges, and the rich produce of vales and hills; but it had left an ineffaceable impression on his heart. Even the vale of Eshcol did not so attract him. Perhaps its only association with Abraham gave it its special attractiveness in his thought.

God knew his secret, and took pleasure in arranging that his heart's desire should be gratified. Listen to his own words on this matter: "Behold the Lord hath left me alive *as he said*. Now, therefore, give me this mountain *whereof the Lord* spake in that day . . . . *as the Lord.*" Evidently he had made his claim for Hebron at that very time, and had received it in answer to his faith. He knew that God had granted his request, though it was needful for him to wait through long years, ere the coveted boon fell to his lot. Let us not forget this. It is possible to receive a Divine boon, but not immediately to appropriate it. "Whatsoever ye desire, when ye pray, believe that ye receive it, and ye shall have it." If not immediately, yet in God's good and ripe time. There is a

wonderful text in Isaiah lxiv. 4, R. V., which says that God works for those that wait for Him. Blessed are they that wait on God, they shall not wait in vain—God will help them, and that right early.

The interesting point is that Hebron stands for fellowship, friendship, love. The Hebrew word means that. It spoke, and speaks, of that communion with his unseen Friend that Caleb had enjoyed through the wanderings and vicissitudes of his eventful life, and which was not to end now, because in the seclusion of his estate, beneath the shadows of his own vine and fig-tree, he would be able still to commune with Him, as Nathanael did beneath his fig-tree in after days.

III. By Faith Caleb Claimed and Possessed His Possession. (1) "Now, therefore," said he, "give me this mountain, whereof the Lord spake in that day." This was no ordinary request. Think of the time that had elapsed! Think of the greatness and beauty of the inheritance! Think of the mighty foes to be expelled! But his faith triumphed. If God had given him Hebron in promise, He would most certainly give it to him in actual possession. It was impossible to believe in any half-giving, giving in promise, giving to tantalize. O child of God, do you realize that for you, too, a great inheritance is waiting, of rest, of peace, and joy, and love, of strength and victory? But you must needs put in your claim for it. It will not be difficult for you to do so, if you have wholly followed the Lord in obedience, for the spade of obedient consecration dug the well which Jesus fills with springs and fountains of everlasting life. In proportion to the entireness of your consecration is the power of your faith.

(2) But consecration to God had also conduced to manly strength and vigor, such as would be required for the acquisition of his possessions. "Lo," said he, "I am this day four score and five years old. And yet I am as strong this day as I was in the day that Moses sent me. As my strength was then, even so is my strength now for war, both to go out and to come in." Consecration is the source of undecaying strength, because it allows the soul to stay itself on the strength of God. As the sap flows through the vine branches in spring, so does the strength of God pass into those who believe. If you are set on doing His will, and obeying Him to the furthest and at all costs, then adequate strength will certainly be supplied. The outward man may decay, but the inward will be renewed day by day, and we shall be strengthened with all might according to His glorious power.

(3) There could be no uncertainty or failure in the result. Caleb seems to have been the only settler in the new country, who succeeded in perfectly expelling the native occupants. For the most part the Israelites made but poor headway. Repeatedly we are met with the sorrowful affirmation—*they were not able to drive them out.* But Caleb was a notable exception. What though Arba was greatest among the Anakim, and his three grandsons prepared to fight to the death (Joshua xiv. 15, xv. 14)! Yet Caleb drove them out—not he, indeed, but the Lord, Who was with him and gave him victory. Ah, we have not driven out our foes, we are often overcome by them, because we have not been perfect towards God.

(4) Caleb was able to give blessings to others. Twice, we are told how Achsah, his daughter, received for dowry, not only the lot of land that lay toward the south, but springs of water. Oh, it is good when some noble gray-headed patriarch is surrounded by Othniels and Achsahs, eager for spiritual blessings, which he is able to bestow! Thus we may minister God's choicest gifts to each other, opening the upper springs that flow among the heights of heavenly fellowship, and the lower ones in the valleys of daily life.

THE HEART OF THE LESSON.

Rev. C. I. Scofield, D. D.

(INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR OCTOBER, 1902.)

JOSHUA ENCOURAGED.

(October 5, Joshua i. 1-11.)

Amidst very much which is interesting and important in this vital lesson, two truths demand our especial attention.

The first truth is that the promises of God are not to be realized by way of the law. Moses could not put Israel into possession of her covenanted inheritance. Another must arise to be the victorious captain of the Lord's host. Typically, Moses stands here as the representative of Sinai and of the law, Joshua as a type of Christ and of grace. Before Israel lay Canaan, "a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness." Before the Christian lie possessions and possibilities in spiritual riches of which the former riches of Canaan are but a feeble type. Also, at another point, the parallel holds. The title of Israel to that land was perfect. The Abrahamic covenant was a deed of gift from the Creator Himself. And this is true of the spiritual riches of the Christian. They *are* his already by a title which can never be questioned. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings" (Eph. i. 3). But, just as Israel, with a perfect title to the riches of the promised land, wandered in an arid desert for forty years, a daily grief to God (Heb. iii. 17), so millions of saints to-day, with a perfect title to "all" spiritual blessings, are leading powerless and unblest lives. They sometimes see, as from some Pisgah height, the life of blessing, victory and power, but never enter it.

And the root of their failure is self-effort. Under legal bondage, like Paul in the seventh of Romans, they strive to produce the spiritual character. They not only never succeed, but so long as they abide in self-effort, they abide in conscious defeat and misery. It is the fatal Galatian heresy constantly repeated. Having begun in the Spirit, they seek to be made perfect by the flesh.

The way of victory, of blessing, and of power is the way of cessation of self-effort, and of yielding to the sway and enabling of the Spirit. "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death."

And the second of these truths lies in verse 3 of our lesson: "Every place that the sole of your foot shall tread upon, that have I given unto you." By *title* the saint has "all spiritual blessing"; but, if he would realize these blessings in his personal *experience* he must appropriate them by faith. Does he need patience, he has but to look up and take it. Does he need love, joy, peace—any conceivable blessing—his course must still be the course of appropriating faith. Step by step, the Israelite possessed the land; step by step, blessing by blessing, the Christian enters into the riches which are already his in Christ.

CROSSING THE JORDAN.

(October 12, Joshua iii. 9-47.)

Let us look for the heart of this lesson in the light of our study of last week—the parallel between the conditions upon which the ancient people of God entered into the enjoyment of that which was already theirs by title, and the conditions upon which the Christian realizes in *experience* the riches which are his potentially the instant that he believes in Christ.

The lesson of last week held in its heart, as we saw, the two great laws of possession: *first*, that not till we are done with law works shall we ever enter upon what Christ has given us; and, *second*, that faith must definitely appropriate, blessing by

blessing, what it finds in Christ. To-day we have before us the initial step in the life of appropriation. For Israel that step was to enter the sphere where God had put the temporal blessings of the covenant. Their riches were great, but they were all in Canaan. To possess them Israel must begin by entering Canaan.

And here, as in the lesson for last Lord's day, the typical parallel holds. For the Christian's spiritual blessings are also insphered: "Who hath blessed us with all spiritual blessings in the heavenly, in Christ" (Eph. i. 3). A word of explanation of Paul's great phrase, mistranslated "heavenly *places*." The supplied word "places" is wholly misleading. The apostle's thought is not of a place, but of a sphere, and "the heavenly" with him stands over against the worldly. The believer's spiritual riches are not in nor of the world. "The heavenly" is what he elsewhere (2 Cor. iv. 18) calls "the things which are not seen."

Now the believer is "in Christ" from the moment that he becomes a believer (1 Cor. xii. 12, 13), because the baptism which unites him to Christ is the act of God, but he may not be, alas! often is not, in the heavenly. He may be immersed in worldliness, seeking the ambitions and pleasures of the world. If so, he is not in the sphere where God has put his blessings. He is like an Israelite in the wilderness, and the very first condition of his blessing is that he leave the wilderness and enter the land—leave the world as the sphere of his hopes and desires and abide in heavenly things. "In Christ" refers to the believer's standing; "in the heavenly" to his state and walk.

And it is of the first importance to observe that "the heavenly" is entered by a definite act. Looking Godward, that act is called consecration; looking worldward it is called separation. Looking Godward the believer presents his body a living sacrifice (Rom. xii. 1); looking worldward the believer heeds the command, "Wherefore, come out from among them and be ye separate, and touch not the unclean thing." Vast numbers have never taken, as a definite finality, that two-fold step; have you?

THE FALL OF JERICHO.

(October 19, Joshua vi. 8-20.)

The heart of this lesson is not far to seek. It may be expressed in the words of 2 Cor. x. 3, 4: "For though we walk in the flesh, we do not war after [or according to] the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

Consider what a trial to the flesh Israel's obedience to God in the taking of Jericho must have been. To take a walled city by marching around it blowing trumpets would have seemed, apart from faith, beyond words puerile and childish. One easily imagines the taunts from the besieged upon the walls. It was a magnificent triumph of faith that day after day till the seventh Israel should have persisted in exact obedience to the command of God. Then, on the seventh day, faith—the faith that obeys—was, as always, vindicated.

Here is a lesson which the Church of God must re-learn if she is ever again to be greatly used of Him. For there is no sign of our times more evident or more ominous than the practical decay of faith in direct supernatural interference in the Christian warfare. Organization is relied upon instrumentally, and intellectual training dynamically. The first business of a selection committee now is to ascertain the scholarship standing, in college and seminary, of a ministerial candidate; and their second inquiry is as to his "drawing" capacity—the talent that pleases and fills the pews. His spirituality, prayerfulness, faith in God, knowledge of, and power in, the Word—these are secondary. No wonder conversions have so measurably ceased; no wonder the people have so largely lost discriminating capacity in the things of God that without protest they listen to sermons which suppress or deny the great evangelical body of truth.

Instrumentally, the walls of Jericho were assailed by blasts upon rough trumpets of ram's horns; dynamically, the unseen hand of God smote down the walls. How completely parallel runs the sublime enterprise of Jesus Christ, Whose purpose in our age is to "call out of the Gentiles a people for his name" (Acts xv. 14), "not by might nor by power," but by His Spirit, and instru-

mentally by "the foolishness of preaching." How inadequate seem the means chosen! To the very end of the apostolic period, the period of victory and of power, it remained true, "that not many wise men after the flesh, not many mighty were called." It should be needless to add that no one of sense undervalues high and thorough training. What is insisted upon is that there is *no power in the training itself.* A Mauser rifle is a better weapon than a pike, but neither will slay the enemy in and of itself. And a rough pike in the hands of a determined patriot will do more execution than a rifle standing in an armory. And God's gospel, faithfully preached by a spirit-filled and Bible-believing Moody, will accomplish more for a lost world than millions of polished and eloquent sermons which carefully ignore that gospel.

JOSHUA AND CALEB.

(October 26, Joshua xiv. 5-15.)

The lesson committee, with its frequent ineptitude, has given us a misleading title. This is not a lesson about Joshua, though he is mentioned in it, but about Caleb, and the significant thing about Caleb is that he "wholly followed the Lord." Three times in this lesson that characteristic fact is mentioned. It is a wonderful thing to say of a man. Surely every child of God longs to wholly follow Him. Let us, in a humbling sense of our failures, try to discover Caleb's secret.

I think we shall find it in two sayings of Caleb. For the first we must go back to that great crisis time for Israel, when God had brought them to Kadesh-barnea. The story of Israel's hesitation, of the sending of the spies, of their report, and of the turning back of the nation through unbelief (Heb. iii. 19), is familiar.

It will be remembered that all of the spies agreed that the land was as beautiful, fruitful and desirable, as Jehovah had said, but all save two "discouraged the heart of the people" with reports of "cities walled up to heaven," and the "children of Anak." Then it was that Caleb uttered the first of the sayings referred to. "And Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it."

This was the word of a man of courage, and the first part of Caleb's secret is that it takes a stout heart to wholly follow the Lord. For the path of faith is a tested path always, and in the path of faith are always cities walled up to heaven, and sons of Anak. They are put there to be overcome, and from the overcoming of them two things result: faith is strengthened, and the power of God is manifested. Let it be said again—the difficulties of the path are greater than merely human resources can meet. In face of them the man of faith cries out to God and God answers. How blessed it is, then, that the faintest heart is given a lion's courage when filled with the Holy Spirit (Acts iv. 29-31).

And the second saying which discloses Caleb's secret is in our lesson. "Now, therefore, give me this mountain, *whereof the Lord spake* in that day." Forty years Caleb had kept a promise of God in his heart, and forty years his faith stayed steadfast on God's promise. By the mouth of Moses had Jehovah promised Caleb an inheritance, and Caleb believed that "what God had promised, that also he was able to perform" (Rom. iv. 21). Here, then, is the whole matter. The man whose heart the Holy Spirit makes bold for any and every difficulty in the path of God's will, and the man who rests unquestioningly upon the Word of God, is he who will, as he alone can, "wholly follow the Lord."

Young People's Department.

All communications referring to this department should be sent to the editor, Miss Anna W. Pierson, 1127 Dean Street, Brooklyn, N. Y.

X. PERSIA.

The first thing a Persian baby hears is the Mohammedan creed which his father recites in his ears. Then he calls the *âzan* or call to prayer, and touches the roof of the poor baby's mouth with sacred earth. Now he has begun life properly and is allowed to have some food. He is bound up tight, so that he cannot move, and looks like a log with a head on. If the baby is a boy, there is a feast and rejoicing, and the neighbors call to "bless his foot" and bring presents. If it is a girl, the parents may be glad, but there is no feasting or giving of presents. In addition to the creed and prayers the parents fasten charms on the child's dress and cap to keep off the evil-eye, and no visitor is allowed to see the new baby or say anything nice about him. If any one should, the father will spit in the little one's face to prevent a bad effect.

THE NAMING OF THE BABY

is an important event. The Mullah—or religious teacher—comes to the house and intones the name three times in each ear of the child, then refreshments are served to the friends who are present.

The dress of the children when old enough to run about is exactly like that of their parents. They look very odd, just like tiny men and women trotting about. The men and boys wear full, baggy trousers reaching to the ankles, and coats like dressing gowns with a wide girdle or

A Procession of Persian Fanatics During a Moslem Festival.

sash tied about the waist. Their hats are turbans made of yards of fine cloth or silk deftly folded and wound about the head. The girls and women also wear long full trousers, only theirs are made of silk or velvet, if they can afford it. They also wear silk, velvet, or muslin over-garments, which are held in place by silken girdles. The hair is allowed to hang loose down the back and is decorated with jewels and golden ornaments. Their necks, hands, arms, even toes are covered with jewelry. When they go out they put on long cloaks and large white veils with which they can cover their faces. Girls do not wear the veil until they are nine years old, then they must always wear it in the presence of men, except those of their own family.

AT SCHOOL

the boys sit on the floor around their teacher and study aloud. If a boy is naughty he is bastinadoed, and that means that he must lie on his face with the soles of his bare feet in the air while his master beats them with a rod. When the whipping is over he is expected to get up and bow to his master and thank him for his care. What do you think of that?

THE HOMES OF THESE CHILDREN.

are not at all pretty on the outside. They are blank walls with no windows and only a small door, but if you enter this door and pass through into the court you may find it very beautiful, with large, handsome apartments opening into it on all sides. The men's apartments and the women's are entirely separate. All the rooms of the wealthy are high and large, and often beautifully carved, with wide windows opening onto the court. They are bare of furniture except for divans and perhaps a brazier and a low table. The brazier is a sort of small stove containing burning charcoal. A wooden framework is sometimes put over this and covered with a wadded quilt which reaches to the floor. Around this in winter the women and children gather with their feet under the quilt to keep warm. They look very queer huddled together in this way. How much more cheerful it is to gather about a bright open fire as we do.

BED ROOMS ARE UNNECESSARY.

in Persia for their beds are only thick mats which are spread on the floor at night, or on the roof if it is warm, and rolled up in the day-time and put away. It is no trouble to go to bed, as they never undress. They throw off their out-door cloak and make themselves comfortable with a pillow and blanket, or quilt. If they saw the way you boys and girls undress and put on your night clothes they would probably say as the little Indian girl at the mission school did, "We dress up to go to bed!"

THE PIGEONS

have often the finest houses in Persia, at least on the outside. They look like big castles, and thousands of pigeons have their nests in them.

When eating the family do not gather about a table together and have a happy time. The men and boys eat by themselves and the women and girls. A small, low table is brought in with a tray upon it. Upon this is placed one dish of food, into which all present dip, using their fingers quite daintily until they have taken as much as they wish. Then this dish is removed and another is brought, and so on until the meal is finished. The hands are always washed immediately before and after eating. The bread is made in thin cakes and is often used to dip up the food and then eaten. This is an economical plan, as it saves dish-washing.

Boys spend their time learning to be men. Even their play is training them for their life work. They learn to do all manner of gymnastics on horseback and to use the bow, dart, sabre, and gun. They can also dance on their hands with their feet in the air, stand on one hand and do many other clever tricks. They smoke, and try to talk and act just like their fathers. All Persians are great story lovers and will sit and smoke and listen to a professional story-teller for whole days. They love impossible stories like "The Arabian Nights." The more genii and impossible things they can have in a tale the better they like it.

THE GIRL.

follows in the footsteps of her mother. Until she is nine years old she is free to go

into the men's apartments to play with her brothers. After that she must stay in the harem or women's quarters and never go out without having her face covered with a veil. She learns to embroider and sew and sometimes to read. If she is rich she rides in a litter or *takhtirevan* (you may pronounce it if you can) borne by mules. In this she can sit up or lie down. If she is poor she rides on a mule, or walks, but she must be closely veiled. The best time of all to her is when she goes with her mother to the public bath-house. There she can spend the day with other girls who have come with their mothers, and they eat sweets, drink coffee, smoke and tell stories. Of course they have a bath, too, and if you have ever taken a Turkish bath you'll know what this is like. They are soaped and scrubbed and steamed and punched, and have pails of water poured over them, then they can rest and talk. It is a very idle and useless way to spend one's time, but the unfortunate women have very little they can do, especially if they are rich enough to have many servants.

THE RELIGION OF THESE PEOPLE

is not much more than a name, though they do *seem* to be so religious and pray so many times a day. They believe in God, but know nothing of His love, nor of Jesus Christ and the forgiveness of sin. They are not taught the difference between right and wrong, nor that God is their Father Who loves and cares for them. They live in darkness, superstition and vice, and are in sore need of the light of the gospel.

INSIDE OF A PERSIAN HAREM.

RELIGIOUS WORK AT A COUNTY FAIR.

Rev. H. W. Pope.

A Christian woman in Vermont became greatly interested this year in the county fair which is annually held in the town where she lives. Recognizing the opportunity for gospel work which was afforded by this gathering of five or six thousand people, she invited two men to come and conduct religious services during the three days of the fair. She secured a permit from the authorities, enlisted the local pastors, and invited singers from the various choirs to assist in the music.

The mornings were spent in working the hundreds of wagons and carriages which lined the fair grounds. In each seat were placed leaflets and gospel cards which the owners would find on their return, and by this means religious literature would be carried into many families which seldom or never attend church. Much personal work was also done as the workers moved about. Hundreds of people were conversed with, and not a few were led to accept Christ and to pray to Him right where they stood, amid the noise and bustle of the passing throng. In one forenoon ten such decisions were made. One man was found who had recently lost his wife and daughter. He was very sad and lonely, and was very glad to welcome the Comforter to his heart. Another man had lost his wife and two children and this made his heart more tender than it would otherwise have been.

If it be thought incredible that people should stop and talk seriously about their personal relation to Christ at such a time, remember that the Holy Spirit is always convicting people of sin through the ordinary ministrations of the gospel, and the Providence of God is always at work softening the hearts of men. Remember, too, that hundreds of people in every community have never in their life had a direct personal invitation to accept Christ, and when it comes to them in a kind and loving way, and they are led to see precisely what it means to become a Christian, and must either accept or reject the offer of salvation, many will accept it. One never knows what is in the heart of another until he sounds it with the gospel plummet. He may not always discover what is there then, but frequently he will meet with glad surprises, and sometimes obtain a royal welcome for the Master. The offer of some little card with a pertinent question and a Scriptural answer easily opens the way for conversation, and many are glad of an opportunity to talk on this all-important question. Those who are Christians appreciate the effort which is being made to reach the lost, and some of them may be led to do more personal work themselves.

In the afternoon when the people had gone the rounds and their curiosity had in some measure been satisfied, the public services were held. An open balcony in the rear of the horticultural hall afforded a splendid place for the meetings, though it is usually better to go right among the fakirs and side shows and hold the service where the crowd is. On a raised platform sat the pastors, singers and other workers. Three megaphones were used and the singing could be heard half a mile. Everything was in full blast at the time, the races and dog shows, the fakirs, and merry-go-round, and trapeze performance, and yet a crowd quickly gathered, teams stopped, and people came from all parts of the ground. Many remained though the entire service, which lasted about an hour. It is needless to say that such a service needs to be strictly a "continuous performance." Not a minute and hardly a second was allowed to elapse between the singing and speaking or announcements which were made through the megaphone for the benefit of those at a distance. The pastors present each gave a brief address, and all worked together heartily to produce a single impression; namely, that all men are lost and need a Saviour, and that Jesus Christ is the Saviour they need.

The offer of attractive gospel buttons, or some interesting leaflets, to be given out at the close of the great meeting, is a great help in holding the audience, and ought

never to be forgotten. The novelty of such a service at such a place doubtless attracted some, but all the same they heard the gospel which several of them had not heard for years. Many were moved to tears and when on the last day of the fair an invitation was given to those who wished to become Christians to come up on the balcony a considerable number responded. The singers were removed to make room for them, and then they were instructed in the way of salvation. All of them prayed audibly and confessed Christ before the whole company. Where names and addresses were obtained efforts were made at once to put the pastors of churches in adjoining towns into touch with those who confessed Christ on the fair grounds.

It is not easy to measure the results of such work, nor is it desirable, but to those who were present it was certainly very encouraging to see how readily people would leave the various attractions to listen to the simple story of the gospel. It simply illustrates what every Christian knows that in the heart of all men there is a hunger which nothing but Christ can satisfy, and if people in increasing numbers are neglecting to come to the church for the gospel, we must carry the gospel to them wherever we can find them, and a county fair is surely the place to find them.

New Haven, Conn.

Religious Thought and Activity.

True Judaism. A writer in *The Sun,* Mr. Peter Wiesnik throws some light upon some of the causes which have given to Judaism the strength it possesses:—

> Orthodox Judaism is, to its true adherent, not so much a religion as it is a mode of life. For him the theocracy of the Bible, "fenced around" with Talmudical and rabbinical law, still exists in as far as it is possible for it to exist outside of the Promised Land. To lead a Jewish life, therefore, means from the orthodox standpoint more than the belief in certain theological dogmas; it means to eat, to dress, to pray, and to study after certain prescribed forms, to be a Jew at home as well as in the synagogue, to eternally hope for that redemption which shall restore the chosen people to the land of their ancestors and reëstablish the observance of all the precepts and commandments of the God-given law as in the days of yore.

Roman Catholic Activity. We have usually been able to take a leaf from the Roman church in the matter of activity. The *American Weekly* shows that they are not idle in New York:—

> They (the Catholics in New York) are adopting Protestant methods in Sunday schools, laymen and laywomen being made teachers of classes. The instruction is not confined to the history of the church and its saints, but is largely evangelical. Institutions as means to reach and influence the people are being established without regard to expense. A hospital to cost $400,000 is to be erected in an uptown Bronx neighborhood; a new orphan asylum costing $1,000,000 is to be opened in October and about $350,000 will be spent in paying off the debt and enriching St. Patrick's cathedral.

Bible Memorizing. In our modern anxiety to make education easy, it is fashionable to sneer at the old-fashioned method of memorizing, with the result that an increasing ignorance of the Bible meets us at every turn. *The Sunday School Times* tells of a method which has been very successful in Canada:—

> The Sunday School Union of the Province of Quebec inaugurated a "learning-by-heart" competition in the winter of 1900-01, which has been very successful. It began with the offer by the Union of a copy of Mrs. Menzie's Marked New Testament to every Sunday school pupil in the province who memorized one of the four groups of Bible verses,—a different quality of Testament being given for each group. The groups were: first, for learning fifty verses; the second, sixty; the third, ninety verses, and the fourth, a hundred and twenty-five verses. The more familiar verses were selected.
>
> The scheme was objected to, as the

burden was thought too great a one to expect any one to undertake; but the result was surprising. Sixty-three schools furnished two hundred and forty-five successful memorizers of at least one group in the competition, ninety-three learned fifty verses, fifty-five learned sixty verses, twenty-three learned ninety verses, and seventy-four memorized all of the one hundred and twenty-five verses. The winners responded to the call for chapter and verse. A child of six repeated forty-six verses. A pastor and several teachers memorized, so as to encourage the children. In Kinnear's Mills Presbyterian School eighteen were successful; in the Quebec City Methodist there were sixteen. Nearly two hundred of the candidates for honors were from outside of Montreal. A second competition, for all Montreal Sunday school pupils who would learn the third chapter of John, resulted in the awarding of five hundred Testaments to members of only thirty-five schools.

Religion not Waning. *The United Presbyterian* cites the report of Secretary White of the Board of Erection to show that there is no decline in church activity. Since 1875 this board has aided 7,159 congregations to erect houses of worship:—

> We hear many sneering references to the decay of religion in the country, but, to confound these, let me tell you that between fifteen and twenty churches and houses of worship are dedicated in this country every day of every week from the beginning of the year to the end.

Moravian Children. *The Christian Uplook,* in commenting on the training of children, makes the statement that Moravian children are trained from infancy in the belief that their church exists chiefly for the purpose of giving the gospel to a lost world. The Moravian Church gives one member out of every ninety-two to the foreign work, while the rest of Protestant Christendom gives one out of every five thousand.

Joan of Arc. A notice in *The Standard* raises the question whether or not failure from the human standpoint is a sign of Divine disapproval. But it only raises the question to have it answered. We remember several greater than Joan of Arc, who spent some years in prison—one of whom glorified God for his bonds.

> Joan of Arc is not to be a saint after all. The college of cardinals at Rome has refused to "beatify" the French heroine. "Her capture disproved her claim of having a heaven-ordained mission," say the cardinals, and besides that she lacked heroism, and attacked Paris on a fête day.

Dr. Paton. The following from the *Missionary Review* reveals the fact that after all the missionary's life is not one long rest on a bed of roses, as some are trying to prove:—

> The "Apostle to the Hebrides" has again narrowly escaped death at the hands of the cannibals. In a fight which took place on Tanna, both tribes warring with spears and knives, fifty-one natives were left on the field dead, and a large number of wounded were carried off by each party for a feast. Dr. Paton went on the field where the two tribes were fighting and attended the wounded at the risk of his life. While bending over two wounded nativs, spears were hurled at him by the attacking tribes, but, in God's providence, none struck him. He however was forced to leave the field. This account was brought from the islands by the steamer Mambore, which recently arrived at Victoria, B. C. Another steamer also reports details of terrible tribal wars and fearful feastings in the islands, together with earthquakes, tidal waves and other grave happenings.

Appetizing Sermons. A good pointer to theological students is given in *The Evangelical Messenger:*—

> "Don't bring your skillets and saucepans into the pulpit!" said quaint Dr. Stephen H. Tyng to some students preparing for the ministry. "What people want is a savory meal; they do not care to see the utensils with which it has been cooked. Suppose when dinner is served the cook should come running to the table with the reeking griddle, or dripping broiler, or smeared cullender. That would be all out of order. It would tend to take away even a good appetite. But that is what preachers do when they name authorities, quote commentaries, introduce Greek and Hebrew words—give their derivation and translate them. All such technique offends. Results of scholarship are always acceptable, but naming the workmen and describing the processes by which results have been attained, detract rather than add to the effect desired."

American Colleges. Robert E. Speer, speaking of the condition of the religious life in the American colleges, made the following remark:—

> The class once regarded as the most irreligious and skeptical has now become the most reverent and devout. The safest and most religious atmosphere for a young man now is not at home, but in college. The masters of the great preparatory schools and those who know college life fear far more the temptations of vacation and home than the temptations of the school or college. And it is pathetic to hear students, at the close of a term, praying in their meetings for deliverance from the special trials which their home-going will bring to them.

Channels and Barriers. The following story, told of Dr. Carson and one of his trustees, is found in *The Evangelical*:—

> Dr. J. E. Carson, of New York City, said to his congregation one Sunday morning, that every saved man was either a channel through which the Spirit of God was reaching the unsaved, or a barrier preventing the Spirit from doing His work. One of the trustees of the church said to himself on the way home, "Am I a channel, or a barrier?" That night he could not sleep, and cried out, "O Lord, make me a channel!" Almost the first thought that came was that there were some men in his employ to whom he had never spoken a word about Jesus Christ. He confessed his fault, and told the Lord that if He would make him a channel he would speak to these men. The first man that entered his office the next morning was his confidential clerk, who had been with him eighteen years. The merchant said, "Edward, haven't I been a good employer to you?" "Yes, sir." "Have not I treated you well?" "Yes, sir. Why, sir, what have I done," said the clerk, "that you are going to discharge me?" "Edward, I am on my way to heaven, and I want you to go with me." Tears came into the eyes of both men as Edward took the merchant's extended hand, and said, "I will, sir." Dr. Carson afterward received eleven men into his church because this trustee has consented to be a channel for the Holy Spirit.—*J. W. Mahood.*

Frank's Wages. This, from *The Interior,* is something which every boy ought to read and which, for that very reason, he probably will not:—

> A question about how Frank is employed down at the work-rooms of the picture-enlarging company brought an explanation from his chum: "Frank is only a shipping clerk. It grinds frightfully to be nothing more than that, for his wages are not much. You see they pay some of their people down there big money. The artists who work in oil get ten dollars a day, and the retouchers get as much as four. Frank could have learned it all. He has the talent for it all right, and his sister who's out in California now, used to be one of their finest artists down there, and she offered to give him lessons at home in the evenings. But Frank didn't want to stay in; he had too good a time running around with the boys. So he wouldn't take the lessons and he's still just shipping clerk. Yes, you're mighty right; he sees his mistake now."

Dr. James's Statement. Whatever Dr. James says is always worthy of attention, particularly in the light of the great value psychology is becoming in understanding certain phases in Christian work.

> The most important step forward that has occurred in psychology since I have been a student of that science is the discovery, first made in 1886, that, in certain subjects at least, there is not only the consciousness of the ordinary field with its usual center and margin, but an addition thereto in the shape of a set of memories, thoughts, and feelings which are extra-marginal and outside of the primary consciousness altogether, but yet must be classed as conscious facts of some sort, able to reveal their presence by unmistakable signs. I call this the most important step forward, because, unlike the other advances which psychology has made, this discovery has revealed to us an entirely unsuspected peculiarity in the constitution of human nature. No other step forward which psychology has made can proffer any such claim as this.—*Christian Register.*

Statistics of Illiteracy. *The Chicago Record-Herald* gives some interesting but alarming statistics on the subject of illiteracy:—

> Germany, Switzerland and Sweden all have compulsory school laws and free public schools, and the school laws are so administered that education is almost universal in each of these states. Of the recruits for the united German army in 1896-97 but 0.11 per cent could

neither read nor write, and the highest rate of illiteracy, which was in the eastern provinces, was only 0.67 per cent. Of the contingent for military service in Switzerland in 1900 0.18 per cent could not read and 0.62 per cent were unable to write. Among the Swedish recruits for 1898 only 0.08 per cent could not read, while 0.37 per cent could not write. It will be observed that the difference between these figures is so slight that it has no practical significance.

In this country the statistics vary for the different states, and the range for illiterate males twenty-one years of age and over is 2.5 per cent in Nebraska to 37.6 per cent in Louisiana. These figures are from the census report of 1900. For the whole country the previous census gave the percentage of persons above ten years of age who could not read and write as follows: Native whites, 6.2; foreign whites, 13.1; colored, 56.8. In France 4.8 per cent of the conscripts of 1899 could not read and in 1898 7.2 per cent of the women who were married could not sign the marriage register. Statistics for Great Britain and Ireland of persons who could not sign the marriage register are: England and Wales (1899), males 2.9 per cent, females 3.4 per cent; Scotland, males 1.9 per cent, females 2.8 per cent; Ireland (1900), 13.2 per cent, females 10.7 per cent.

The school system of Germany is exceptionally complete at all points, there being an elaborate development of primary, grammar, technical and preparatory schools and a crown of famous universities.

Unchristian Conduct. In a sage editorial, *The Christian Instructor* deals with that class of beings who, on the pretext that their citizenship is in heaven, consider themselves exempt from all the duties of citizenship, save that of acting as censor.

> There are a very few good people who are so zealous for Christ that they never seem to tire of denouncing our government as an unchristian government. We may properly denounce a man's conduct as unchristian, but we must be very careful about pronouncing the man an unchristian man. We do not see why this principle should not apply to a nation as properly as an individual. There are many reforms we would like to see in our government and laws. But calling hard names is not usually the best way to obtain our desires. Our nation, to say the least, is a nation of so-called Christians, cooperating together in a national capacity. To denounce them when working together in this capacity as unchristian savors much of the spirit warned against by Christ when He said, "Judge not."

Open Air Preaching Joseph Parker, speaking of open air preaching, says:—

> Young men often tell me they have a desire to enter the work of the ministry. My reply is, "Why not?" "But," say they in return, "how are we to get a call to preach in any church?" I retort, "You must begin as I began." The open air is a fine place for ventilation; there is absolutely no limit to the accommodation which it affords. It lies within any man's power to stand upon a stone and tell those who will listen to him what he knows of the kingdom of God. There is a great deal of open-air preaching in London. I think I never pass one of the preaching stands without praying that God's blessing may rest upon the open-air messenger. Who knows who may be in your audience? Who knows into what ears the holy Word may fall, even when the audience is a moving one, never standing still for a moment? Blessed are they who sow beside all waters. Sometimes the banner contains words which passers-by may read and ponder. Sometimes the singing may recall a forgotten memory. In a hundred ways God may bless this work, so humble, and so full of many difficulties.—*The Commonwealth.*

The Campanile in Venice. A contemporary likens the following incident recorded in the *Congregationalist* to the attitude of the Hebrew prophets to the national disaster:—

> Dr. N. D. Hillis was in Venice just before the Campanile fell. He interviewed the old architect in charge of the tower for thirty years, who had given abundant warning to the authorities of the peril. Repeated warnings had only brought reprimands and finally cashiering. The Saturday before the tower fell the prophet of doom took his son to it; showed him that even then it was falling; took the train out of town saying that his heart was broken and that it would kill him to witness the final crash; and within forty-eight hours there was only a heap of ruins.

Lord Shaftesbury. *The Christian Leader* has an interesting story about Lord Shaftesbury. Dr. Newman Hall had been speaking to him of the

way in which the Evangelist Mark mentions the hand of Christ in order to indicate his sympathy.

"He took the blind man by the hand," says the Evangelist Mark. One day, while conversing with Lord Shaftesbury, Dr. Newman Hall quoted these words as an emphasis with which the evangelist speaks of the hand of Christ in order to indicate his friendliness and sympathy with the unfortunate.

"Yes," said the kind-hearted nobleman, his eyes moistening with emotion, "and that reminds me of an event in my own experience. The chaplain of a jail sent to me a young man who was just out of prison for burglary, hoping that I might say something to encourage him in his professed desire for a better life.

"He had seemed incorrigible, having been in jail twenty-two times. Rather a formidable visitor for a private interview! Some time afterward the chaplain told me that the young man was really reformed, and had related the interview, and added: 'But it was this that broke me down—he slapped me on the shoulder and said, "Jack, we'll make a man of you yet!"'"

THE AUGUST CONFERENCE AT NORTHFIELD.

The Conference for Christian Workers, held in Northfield in the first seventeen days of August showed an increase in attendance over previous years. The Auditorium with its great seating capacity was on a number of occasions so full that only seats in the less desirable parts of the hall were available to late comers.

The chief speaker from England was Mr. F. B. Meyer, whose voice is no new one in Northfield. In addition there were the Rev. W. Ross, the Rev. Albert Swift, and Mr. Henry Varley, all of England. Children's services were conducted by yet another Englishman, the Rev. Stephen Band, of Birkenhead. Rev Mr. Campbell Morgan has so come to be considered as a resident on this side that he hardly comes under the category of English speakers.

A list of all who spoke would be too much like a mere directory. Nearly all the old speakers were heard, among them Dr. Weston (without whom no August Conference would seem natural), Dr. A. C. Dixon, Dr. L. G. Broughton and Dr. John Balcolm Shaw. Rev. J. Whitcomb Brougher of Chattanooga was a new speaker and with Doctor Broughton represented the South.

Missionary Day, now a feature at Northfield, was on the eleventh. This was largely in the hands of Dr. H. C. Mabie of the Baptist Board, for long one of the strongest of Northfield's friends and supporters. For this were present, Doctor and Mrs. Howard Taylor, Dr. and Mrs. Clough of Telugu fame, and Doctor Underwood, whose work in Korea reads much more like a romance than sober missionary annals.

Meetings in series were made more of this year. The first thing in the morning was a course, lasting through the entire conference, on the Minor Prophets, conducted by Mr. Morgan—how acceptably the steadily increasing attendance testified. Mr. Towner of the Chicago Bible Institute had a course of lectures on singing and the place of music in spreading the gospel. Mr. John Willis Baer conducted a young people's institute, and a course in personal work was under the direction of Mr. H. W. Pope.

The cool weather had a rather depressing effect upon the Round Top meetings, though the two Sunday nights when Mr. Hadley of Water street, and Mrs. Whittemore spoke witnessed greater numbers than ever before seen there. Miss Berry, who so won the entire conference in the summer of 1901, gave a further account of her work in the South.

The usefulness of such gatherings is coming to be felt and as long as the dangers which beset them are avoided there should be no limit to their efficiency in furnishing ministers and Christian workers with fresh enthusiasm and zeal. One speaker related of himself that on his first visit to Northfield, one of his deacons had opposed it on the ground that he was crank enough already. The following year the same deacon moved a resolution that the church should pay the expenses of the pastor there and back.

REV. J. H. JOWETT.

The Congregationalist of August 30 has some interesting information concerning Carr's Lane Chapel, the famous church of Dale and James, now under the guidance of the Rev. J. H. Jowett.

The church, this article goes on to say, has contributed from its membership forty-six to the ministry and missionary work, not including the students of Spring Hill College who have been on its rolls.

But the visitor to Carr's Lane not only reflects upon its past but finds also a present, and prophecies of a future. On a rainy Sunday morning last September the church was filled. The service is of a type distinctive of British Congregationalism. The audience is plain and very unassuming in attire. Few of the ushers even are dressed in black. The air is one of sturdiness rather than style. A chorus choir leads the singing and the hymns are from Dr. Dale's English Hymn-Book.

Mr. Jowett is in decided contrast to Dr. Dale. He is mild and gentle, persuasive rather than argumentative. He suggests the poet rather than the theologian. His prayer is very tender. Mr. Jowett's power lies a good deal in definition, comparison and epigram. Tender persuasion dominates. He occasionally enhances this by introducing a note of quiet, but sharp-edged sarcasm, generally in the form of comparison.

Like so many of the larger British churches, Carr's Lane is somewhat institutional. Its weekly calendar is long. During the Sunday Afternoon School a large Bible class of young men meets by itself. Public worship at 6.30 is followed by the Evening School. On week-nights are meetings of the Sisterhood, prayer meetings of the Sunday school teachers, meetings of the Young Men's Club and the C. E. Society. On Thursday evening Mr. Jowett goes to the church an hour before the prayer meeting for conference. Besides the regular service there are evangelistic meetings in mission chapels of the church, conducted by the pastor and his assistant. The "church secretary" is at the vestry from twelve until two, three days a week, for the transaction of business. There are three Sunday schools, besides two separate Bible classes; meetings for women, a Band of Hope, a literary society and other union organizations. The pastor has a junior and senior Bible class preceding the week-night meeting of the Society of Christian Endeavor. Instead of the "children's sermon," so generally given before the regular sermon this church has a separate service during the hour of public worship. In all there are ten Sunday schools, including the missions.

Like most of the British Congregational churches, Carr's Lane's institutionalism is distinctively religious and evangelistic in contrast to our somewhat wider idea.

A PANEGYRIC OF LOVE.

I. Corinthians xiii.

R. B. Peery.

The eulogy of love is deservedly the most popular passage in all the writings of St. Paul, as well as one of the finest panegyrics in all literature. It reads like some of those precious passages of the Beloved Apostle; and were it not found in Paul's epistles we would doubtless attribute it to John.

Paul begins his sublime eulogy by showing us,

THE GREATNESS OF LOVE. 1-3.

It is greater than the gift of tongues. The Corinthians regarded this as the greatest of the gifts; but Paul tells them if he should speak with all the tongues of men, or even of the lofty angels, and yet had not love he would be no more than sounding brass or a clanging cymbal. He would be lacking in all sensibility and life, and would simply be making sounds without meaning. As a cymbal hears not its own sound, nor is benefited thereby, so one speaking without love understands not what he says, nor profits others by his words.

It is greater than the gift of prophecy. This prophecy was not limited to the fore-

telling of future events, but referred to the office of teaching in the Church, and especially to utterance inspired by the Holy Spirit. Paul naturally accorded a chief place to this gift of prophecy; but he says that without love it is nothing.

It is greater than a knowledge of mysteries. The word mystery here refers to those spiritual things formerly unknown which had been revealed in Christ; and to know all mysteries is equivalent to having a comprehensive knowledge of all the doctrines of revelation.

It is greater than faith. The apostle refers not to that faith because of which we are justified, but to that peculiar kind of faith which could remove mountains and work mighty miracles (Matt. xvii. 20). Such faith may sometimes be without love (Matt. vii. 22), but justifying faith never. This wonder-working faith appealed strongly to the Corinthians; but Paul tells them it is less than love.

It is greater than charity. Without it that charity which gives away all its goods, and even gives them out by parcels where they are most needed, bestowing great care on the distribution—as is the meaning of the Greek word—profits nothing. The charity of the early Church was the admiration of the world; but it was so excellent and attractive because prompted by love. Much charity has no love at its root, being rather prompted by a desire to gain the praise or favor of men, or for work-righteousness.

Paul thus shows the Corinthian Christians that love is greater than all their highly-prized gifts, and without it as a promoting principle they are valueless.

And in this 4-7 passage he gives the best statement of the characteristics and workings of love in the whole Bible.

Love is not easily provoked to anger, nor quick to resent an injury, but suffers long, and defers judgment and punishment. It is full of all goodness, and gentleness, and kindness of heart. It does not envy the superior gifts or prosperity of a brother, but rejoices in his success. Love is not proud, nor haughty, nor puffed up with vain conceit. Neither does it behave itself arrogantly or patronizingly in its dealings with other men, but is rather of a lowly and humble demeanor. Love does not disregard order and decorum, and conduct itself in a careless and boorish manner, but pays due attention to all the civilities and amenities of life. It gives a delicate regard for the rights and welfare of others, so that we cannot "seek our own." Its possessor does not allow himself to get into an irritable, fault-finding state of mind, and to vent his indignation against every thing that does not accord with his own ideas. On the contrary, he cultivates an equitable, pleasant mood, and lives in peace and amity with his fellowmen. He does not enter every fancied slight or wrong on the ledger for future reckoning, but records only the good, and overlooks the bad. Love not only forgives, but forgets. It writes its wrongs in the shifting sands. It is not pleased with oppression and injustice, and does not easily lend its ear to stories of wickedness and crime, but rejoices in the truth, and fondly thinks on those things that are pure and lovely and of good report. Love willingly submits to all dangers, privations, and sufferings for the sake of the person beloved; it readily believes only the good reports concerning him, and is loth to hear the bad; it puts a charitable construction on all his actions, and does not despair of his future, but hopes for the best from him. It is patient and steadfast in disappointment, and perseveres in spite of trials until its purpose is accomplished.

Such being the nature of love, no wonder Paul so highly eulogizes it. As Drummond well said, it is the greatest thing in the world. Oh, that we might all be filled with it!

After describing thus minutely its nature and manner of working, Paul goes on to speak of

THE PERMANENCY OF LOVE. 8-13.

Other things are to pass away, but love is to abide. Solomon said, "Many waters cannot quench love, neither can the floods drown it." Paul said, "Love never faileth," it is one of the things that abide.

The valued gifts were to pass away. Prophecy passed in fulfillment; tongues, being simply a sign for unbelievers in that special period (xiv. 22), vanished when the work of the Church was established on a settled basis; the imperfect knowledge of

spiritual things that prevailed then passed away in fuller revelations and clearer perceptions of divine truth. And the reason assigned for this is that the knowledge and prophecy of that day was only partial, in comparison with which the fuller light and clearer revelation that should follow would be relatively perfect. Truly it was a partial knowledge they had. They knew little of the world, little of man, and not very much about God. Their prophesyings, too, were, like the whole of God's revelation, progressive, gradually advancing from low to high, from obscure to clear. The prophecies of the Old Testament are interpreted by the New; we are just now beginning to understand those of the apostles; and even yet we are in the dark about many things that will be made clear in the future. In the eleventh and twelfth verses Paul illuminates this by two illustrations. When he was a child he spoke in the lisping, prating manner of a child taking its first lessons in the art of speech, but when he became a man he put away those childish things. Even so their knowledge and prophesyings were as yet immature and imperfect, and would pass away by being matured and perfected. The Corinthians did not have our modern glass mirrors that reflect the form and features so accurately. Instead, they used steel mirrors, which gave a dim and broken image, so that anything seen in them was expected to be vague and obscure. Such was their knowledge and prophecy then, but in God's own good time it was to be an accurate, face-to-face sight (1 John iii. 2; Rev. xxii. 4). Yes, even as God knows us wholly and altogether, so shall we come to a clear and full knowledge, and then shall our present knowledge and utterances pass away.

But there are three things that shall never pass away, faith, hope, and love. Above it is written that love abides: two other virtues are here made to share its immortality—the twin virtues of faith and hope. In a certain sense faith will pass away in sight, and hope in blessed realization, but in another sense both will abide. Faith will abide because with each new revelation there will still be a broad sphere of truth to be accepted on faith. And particularly faith in the sense of calm confidence and trust will abide for aye. Hope will abide because, although it is being constantly realized, there will still be a state of expectancy of further peace and joy in the heavenly mansions. And the controlling principle of love is to abide forever, and is to become deeper, and fuller, and freer as the eons pass away.

Of these three eternal things Paul says "the greatest is love." In what sense can love be said to be greater than faith? Surely not in any absolute and exclusive sense, but only relatively. Love is broader than faith, looking both to God and to men. Its fruits are also more numerous and evident in this world. Luther says: "To say love is greater than faith is just as though I were to say Christendom is greater on earth than Christ. By this I do not mean that in itself Christendom is better and worthier than Christ, but that it has existed longer and been more widely extended than was Christ, Who was for only three years on earth, and that, too, at only one place."

Paul concludes his panegyric by asserting that love is not only permanent, but is superior to all other virtues that abide, and in so doing he shows himself to be in full harmony with his Master, Who made love to God and man sum up the whole law, and also with the gentle "Apostle of Love," who said: "Beloved, let us love one another; for love is God; and every one that loveth is born of God, and knoweth God."

Saga, Japan.

GOLDEN TEXT HOMILIES.

Rev. R. A. Torrey.

October 5th. *"Be strong and of a good courage." Joshua i. 9.*

Three times in nine verses Jehovah charges Joshua to be strong and of a good courage. Jehovah had committed to Joshua a work that would utterly dismay any man but a man of sterling faith. He was to go in and make conquest of a land full of mighty enemies. Moses, the trusted leader for years, was dead, and he was to

take up the work that Moses had laid down. Well might his heart falter. But no man has a right to falter in any task that God gives him to do. A servant of God has under no circumstances a justifiable excuse for losing heart. Neither has he a justifiable excuse for being weak. God commands us to be strong, and He commands us to be fearless. But He not only commands, He also enables. He provides strength for every undertaking and courage for every emergency. It is not in our strength, but in His that we are to be strong (Eph. vi. 10), and it is because we trust in Him and not in ourselves that we are to be fearless. Jehovah gave Joshua a good reason for His not being afraid or dismayed, "for Jehovah, thy God, is with thee whithersoever thou goest." If God is with us, how can we fear any man or demon? And God is with us, if we are going forth to do the work which he bids us do (Matt. xxviii. 19, 20). Mr. Moody used to say that "God never used a discouraged man," but there is no need of any of us ever being discouraged. In verse eight God tells Joshua how to maintain and feed his strength and courage.

October 12th. *"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Isaiah xliii. 2.*

This promise, as the context (verse 1) clearly shows, is for those whom Jehovah has redeemed, called, and made His own. Are you one of the redeemed, has He called you, are you His? Then this exceedingly precious promise is for you. Sooner or later you will have to pass through the waters, deep, deep waters, but "fear not," He Himself will be with you; and it is very blessed to be in the deepest waters when He is alongside. To many no real sense of Jehovah's presence ever comes until they get into deep waters; and then how near He is, and how we thank God that He led us there that we might know the joy unspeakable of His own glorious presence. If the waters through which we pass are those of affliction because of our loyalty to Christ, then "the Spirit of glory and of God resteth upon" us (1 Peter iv. 14). We may be called to pass through waters so deep that they have become "rivers," but even then "they shall not overflow" us.

October 19th. *"By faith the walls of Jericho fell down." Hebrews xi. 30.*

The walls of Jericho were strongly built and appeared invincible, but nothing can stand before true faith, *i. e.*, a faith that is built upon God's sure word of promise and counts that word of promise true and acts accordingly. God told Joshua to do certain things and then the walls of Jericho would fall down. Joshua did precisely what God told him to do. He went on doing it day by day, with nothing to rest upon but God's naked word. When the appointed time came the walls fell down just as God said they would. Any wall that stands in the way of our conquest of the territory that God has told us to go in and possess will fall before a faith like that. There are many Jerichos to be conquered in our taking possession of the land, but faith will lay them all low. But how shall we obtain the requisite faith? By the study of God's word; "faith cometh by hearing, and hearing by the word of God." Let us study the Word of God that we may always clearly know the task that God has set us to do, and the promises that He gives us for the undertaking; then let us go ahead step by step as He tells, and when the proper moment comes down will go the wall.

October 26th. *"He wholly followed the* LORD." *Joshua xiv. 14.*

Joshua and Caleb were the two men of their generation in whom Jehovah delighted. The five words of our text tell us the whole secret of why it was that Jehovah delighted in Caleb. His wholly following the Lord consisted in his taking God's word just as He spoke it, believing just what He promised and doing just what He commanded. There is nothing else that pleases God like this. This is faith. There are many who say that they have faith, but the only way to prove that one has faith is to take the word of God and believe its every promise and obey its every commandment. This is what Caleb did. He did not pick and choose that part of God's Word that pleased him. He took it all; he "fulfilled [filled full] after the

Lord." God uttered the word; he filled it full by believing just what God said, and doing just what God bade him. It paid Caleb well to do this. "Hebron therefore became the inheritance of Caleb." Hebron means "union," or "fellowship" (union or fellowship with God); there is no fairer inheritance than that. And it is to be secured in our day just as it was in Caleb's day, by wholly following the Lord.

MONTHLY MISSIONARY SURVEY.

Robert E. Speer.

The American branch of the Society for the Propagation of the Faith, the great missionary organization of the Roman Catholic Church, has issued from its office in Baltimore a pamphlet giving a sketch of the history of the society and its work. It began with some women in Lyons nearly ninety years ago, although the association was formed only in 1820. The pamphlet quotes from the account of Frederick Ozanam, founder of the Society of St. Vincent de Paul:—

> "In 1832 a delegate from the council of Lyons obtained from Pius VII. of blessed memory, the indulgences which permanently enrich the society. Words of encouragement were soon received from all the bishops of France, followed by the prelates of other countries. Belgium, Switzerland, the different states of Germany, Italy, the United States, Great Britain, Spain and Portugal, joined the crusade of charity. Nearly three hundred bishops raised their voices in its favor. Finally, His Holiness Pope Gregory XVI., by an encyclical published in the year 1840, in which he recommended the society for the Propagation of the Faith to all churches, placed it in the rank of universal Christian institutions.
>
> "So a few meetings conducted without opposition and, so to speak, without debate, defined the principles of an association, the results of which affect the whole world. In the easy working of this organization which has always been as simple in its development as in its origin, we discern the action of eternal Wisdom, Whose means are ever simple amid the infinite variety of His works. The same Wisdom has been pleased to manifest Itself in a more striking manner still through the repeated marks of approval pronounced by Its mouthpiece, the Church. A mysterious power has been given to us, and the Spirit of our Saviour has descended on our unworthy offerings, by the blessings of the Pontiffs, the Holy Sacrifices offered wherever an altar is raised, and the prayers of martyrs who never die without remembering their benefactors. Such is the providential character of the work, the part which God has taken and the one which He has left to us. In the beginning there were only the pious desires of two humble Christian women; but these two servants of God became the interpreters of two quarters of the globe. What can surpass in power so great a faith and so great a hope? And yet, these would have been of little avail without the charity which united them with the two interests of which they were the expression and which prompted them to a repeated sacrifice of self for the common good. The contact of these two sparks enkindled the flame. The society was thus brought into existence and thus it grew; such were its origin, its power and the condition of its future progress. It continues to exist only by forgetfulness of personal predilection and national susceptibilities, by union in the collection and catholicity in the distribution of its resources."

This society does not exercise any ecclesiastical or administrative control over the missionaries. That is in the words of the Roman Congregation for the Propagation of the Faith.

> "The Congregation of the Propaganda has been richly endowed during the several centuries of its existence, but has been deprived of its resources, little by little, especially since the Italian government has seized its funds without regarding their international character, origin and aim. The revenues of the propaganda, which amount to about $135,000,000, hardly suffice to support its numerous personnel, its colleges for the education of young men of all nationalities and its university where they learn ecclesiastical science, its printing establishment where religious works in nearly all languages are printed, etc. Catholic missionaries who cannot gain their support among the people whom they are

evangelizing are therefore supported by charitable associations founded for this purpose, and the principal of these is the one the history of whose origin has just been given.

"Widely different from the numerous Protestant societies, the Society for the Propagation of the Faith takes no part in selecting missionaries, nor in appointing them their field of work, nor in training them for it, and it does not concern itself with the interior administration of missions. The aim of our society therefore is to support missionaries who are chosen, trained and sent forth on their mission by the usual authorities of the Church."

The pamphlet sets forth lucidly the administration of the society:—

"Founded by the laity, the administration of the Society for the Propagation of the Faith is almost entirely in their hands, but a few priests have an active part in its councils.

"There are two central councils; one in Lyons where the society was founded, and one in Paris, the seat of so many charitable and apostolic works. These councils are self-recruiting and the services of their members are entirely gratuitous. The laity who compose them are men known for their position in business and society, their experience in administration, their talents and their piety.

"The duties of the councils are to centralize the offerings and distribute them among the different missions after comparative examinations of the petitions made every year. Only the requests of bishops, vicars, apostolic and superiors of religious orders in charge of missions are considered by the councils, and such petitions, whether acted on favorably or unfavorably, must be renewed every year. The division of funds is made by common consent of the two councils; but, for the transaction of ordinary business, the two central councils have divided the missions of the world between them. It is needless to state that the desires of the Holy Father as well as the data furnished by the Congregation of the Propaganda are considered in the distribution of alms.

"The Society for the Propagation of the Faith, unlike other societies of the same nature, does not deal in investments and has, therefore, no permanent fund; Catholic missions are always at the mercy of the faithful and at the beginning of each year the total sum of money collected during the past year is distributed.

"It is a law of the society to make its affairs public. In consequence, it has never aroused the suspicion of civil authorities, of missionaries, or of the faithful. The Society for the Propagation of Faith has always been, to the full extent of its power, ready to assist all Catholic missions in whatever part of the world they may be situated or to whatever nationality the missionaries evangelizing them may belong.

"The list given below is clear evidence that the nationality of missionaries is not considered when apportioning funds. However, as soon as missions are in the least degree able to help themselves, though they may be barely able to exist by their own efforts, it withdraws its aid, because demands are many. Catholic countries, however great their needs may be, for example France, Italy, Austria, Spain, etc., have never received any help from it."

At the close of the pamphlet are some tables. One shows the amount received from different countries since 1822 and the amount spent on "the missionary world."

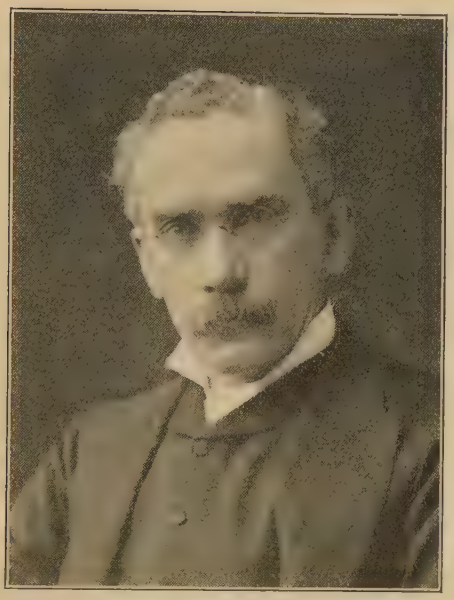
RECEIVED BY THE SOCIETY.

1822.	France, French Colonies	$42,076,905.00
1825.	Belgium	3,701,140.00
1827.	Germany and Austria	5,862,666.00
1827.	Italy	5,260,135.00
1827.	Switzerland	775,457.00
1827.	Balkan States	287,943.00
1833.	United States	1,120,421.00
1833.	Canada, Mexico, West Indies	1,143,476.00
1833.	Great Britain and Ireland	2,301,764.00
1837.	Holland	1,167,634.00
1837.	Portugal	445,371.00
1837.	Russia, Poland	68,754.00
1839.	Spain	523,608.00
1840.	Central and South America	515,706.00
1843.	Oceanica	85,875.00
1848.	Asia	74,068.00
1857.	Africa	256,536.00
	Countries not named	22,558.00
	Total	$65,690,017.00

DISTRIBUTED TO THE MISSIONS.

America	$ 9,973,916.00
Europe	9,799,854.00
Asia	25,932,446.00
Africa	8,815,953.00
Oceanica	6,011,630.00
Special gifts sent to missions as directed by the donors, transportation and traveling expenses of missionaries, publications	5,156,218.00
Total	$65,690,017.00

PROF. JAMES STALKER.



PROF. JAMES STALKER.

With the opening of the collegiate year in October Dr. James Stalker will begin his duties as professor of church history in the Free Church College at Aberdeen. This was decided upon in the last assembly in May, and is an important step. Dr. Stalker has been for some years one of the foremost preachers of Scotland, although by no means an old man, belonging in fact to the generation of Prof. Henry Drummond and Dr. John Watson (Ian Maclaren), and, as every one knows, he is the author of a number of widely read and useful books, "Imago Christi," "The Life of Paul," "The Christology of Jesus," "The Preacher and His Models," as well as many more. His church in Glasgow will miss him sorely and it will be very difficult to replace him. His acceptance of a call to teach illustrates two points: one the love of the Scotchman for a professional chair, and the other the care the Scotch Church shows in the selection of the instructors of its prospective ministers. It is not possible to find in a Scotch seminary men trying to teach others how to preach who cannot preach themselves, a fact which largely accounts for the fact that Scotland has, from the human standpoint, better facilities for making ministers than any other nation.

Dr. Stalker, while he will directly influence fewer now than formerly, will so influence those few that indirectly he will touch far more lives and at the same time be given more opportunity and leisure to devote his pen to the cause of Christ than hitherto, which will be a great gain to the many thousands who may read what he writes while they cannot hear his voice. He will likewise have greater opportunities to preach, as the college only demands five months of his time. His own church's loss is the gain of the Church at large, and whereas until now his parish has been clearly defined within the limits of Glasgow, now all Scotland is his parish, and the young men of Scotland his especial charge.

SAY NOT THE STRUGGLE NOUGHT AVAILETH.

Say not the struggle nought availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

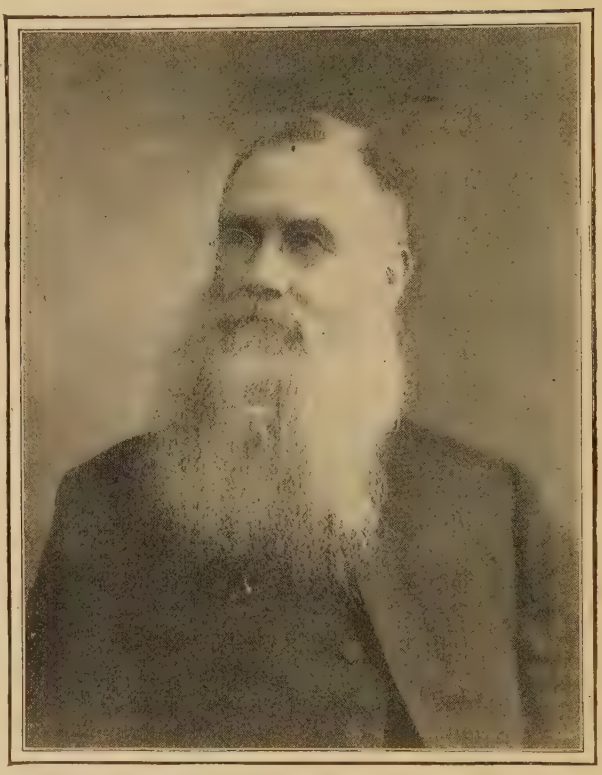
For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front the sun climbs slow, how slowly,
But westward, look, the land is bright.

—*A. H. Clough.*

DR. JACOB CHAMBERLAIN.

It is a great pleasure to be able to contradict the rumors of the death of India's venerable missionary, Dr. Jacob Chamberlain. The Indian papers which recorded his death bore the date of August 1, and advices from India show that on August 12 his health had so improved that there was great hope of his ultimate and complete recovery. It is to be hoped that this is true and that his useful life will be spared to us for some years further, for Dr. Chamberlain's age has in no way limited his usefulness, and he could ill be spared from the field where he has so long and so faithfully labored.



Rev. Jacob Chamberlain, M.D., D.D.

Obituary.

The recent death of the Rev. S. F. Pearson has again called attention to his courageous stand. As a minister of the gospel he saw with indignation the constant violation of the temperance laws of Maine, and mounting a platform calling for strict enactment of the prohibition laws, he was elected sheriff and virtually worked himself into his grave in his conscientious enforcement of the law. The whole Christian world should honor the man who is willing to do the despised things and endure persecution and calumny that evil may be put down.

On the ninth of August, Tissot, the great French artist, died. Had he lived but a few years earlier his fame would have been even greater. He followed Holman Hunt and others, who struggled to represent Palestine as it probably appeared in our Lord's Day, and although the work from his brush more conscientiously adherred to the best conceived ideas of the actual state, he has not, famous as he is, won the full measure of recognition which is his due. When we realize the grotesque nature of the pictures which illustrated our children's Bibles but a few years back, we recognize better the vastness of the contribution such men as Tissot have made in the infusion of new ideas into sacred art.

It is with deep regret that we record the death of the Rev. Dr. George Chamberlain of Brazil. Dr. Chamberlain's life was a long and useful one and he will be sorely missed. His last fight against death was characteristic of the man. He came to the states and was operated upon, it was at first thought successfully, but it was found that he could not live and he returned to the land to which he had given the best years of his life to die. He was at the Presbyterian Assembly in New York this spring, and there the writer saw him engaged in conversation with Dr. John H. Barrows, whose death it will be remembered occurred early in June, less than two weeks from that time.

Work at Home and Abroad.

Pandita Ramabai's Work for India's Child Widows:

L. McD. W., London	$ 3 00	
Circle of Friends, Buffalo, N. Y.	3 00	
G. N., Bolinas, Cal.	5 00	
Mrs. G. W., Port Hope, Ont.	5 00	
Mrs. D. F. L., Fenton, Mich.	5 00	
C. A. T., Roseland, La.	10 00	
		$31 00

Mr. J. D. McEwen's Work in South America:

Collection, Belchertown, Mass.	$18 50	
Mr. I. H. C., Amherst, Mass.	5 00	
Congregational Church, Hadley, Mass.	2 08	
G. H. R., Florence, Mass.	5 00	
M. C. S., Florence, Mass.	2 00	
E. G. S., Northampton, Mass.	5 00	
L. S. S. and S. W. R., Northampton, Mass.	5 00	
Friends, Northampton, Mass.	11 00	
Mrs. L. B. G., Gill, Mass.	1 00	
Mr. C. S. M., Gill, Mass.	1 00	
Mrs. C. S. M., Gill, Mass.	1 00	
Miss C. L. D., Gill, Mass.	50	
Mr. F. P. G., Gill, Mass.	50	
Mount Hermon Church, Mount Hermon, Mass.	25 00	
A Friend, New York City	5 00	
L. C. M., Gill, Mass.	1 00	
H. M. M., Boston, Mass.	10 00	
S. K. H., Hinsdale, N. H.	6 20	
Mrs. S. S., Millers Falls, Mass.	5 00	
Mrs. D. F. L., Fenton, Mich.	5 00	
H. H. P.	20 00	
C. W. W.	5 00	
J. B. S.	2 00	
		$141 78

Dr. Paton's Work in the New Hebrides:

Mrs. A. P. T., East Downington, Pa.	$10 00

Free Distribution of Record of Christian Work:

Miss M. E. A., Wallingford, Conn.	$1 00

The Northfield Extension Fund:

Mrs. C. E. G , Lyme, Conn.	$ 5 00	
J. D. H., Brooklyn, N. Y.	5 00	
D. D. T., Milburyport, Mass.	25 00	
		$35 00

Miss Millard's Work for India's Blind Famine Sufferers:

G. N., Bolinas, Cal.	$4 00

Andrew Murray's Work in South Africa:

L. McD. W., London	$3 00

J. McAuley's Mission:

A Friend, New York City	$10 00	
Anonymous	5 00	
Collection, Northfield, Mass.	98 50	
		$113 50

Tuskegee Institute:

A Friend, New York City	$10 00

Expense of General Conference:

Friends, Northfield, Mass.	$2 00

Personalia.

Mr. Tilman Hobson has been preaching in Poplar Grove and Plainfield, Indiana, in the past weeks.

Messrs. Maxwell and **Williams** are reported as having most successful meetings in Scotland, being in Aberdeen in September.

Mr. C. N. Hunt has been working in the vicinity of Dundee, Scotland, but will return to this country for evangelistic work in November.

Throughout September **Rev. Jas. M. Gray** of Boston has conducted a Bible Campaign through Ohio, visiting Kinsman, Lorain, Toledo, and Dayton.

Dr. George F. Pentecost left this country early in September for work in the Philippines. He is accompanied by his daughter, who will aid in singing, and he is sent out by the Presbyterian Board, and the American Board.

Editor's Correspondence.

2908 Grand Ave.,
Milwaukee, Wis.,
August 30, 1902.

Dear Mr. Moody:—

I write to thank you for the check of $13 sent in aid of the Blind Famine Children of Bombay, which has just been returned to me to this country. All such gifts are very gratefully received, as the school is rapidly growing and those in charge during my absence write that larger quarters for dormitories and school rooms are imperatively needed. There are now over forty children in the school and other applications continually coming in. The rapid improvement of these children in study and behavior, and best of all, in the Christian graces, is most encouraging to those who care for and love them, and is a surprise to all who visit the school, from the Government Educational Inspector to the most casual visitor who comes out of pure curiosity.

A Parsee gentleman recently wrote in

their visitors' book: "I have seen the poor blind children of Miss Millard's school—thanks to God I have sight to do so. If any one objects to these children 'going over to the missionaries' and being made into what they are made, I will boldly challenge not only that man's religiousness but even his humanity." This was said in defence of the missionaries who rescued children during the famine, against which some Hindus and Mohammedans raised objection while they did nothing for them themselves. As little groups of those blind children visit the hospitals to sing to the patients and distribute flowers to the suffering ones there, those able to walk follow them from bed to bed and room to room, urging them to come again soon. Thus are they even in childhood learning the lesson of doing for others.

A permanent building for this school, with separate dormitories for boys and girls and a workshop, is the great need of the hour. Is it too much to ask our Heavenly Father to provide such a home for these little unfortunate ones, especially when we realize that of the five hundred thousand blind people of India less than five hundred are under instruction? Was there any class for whom our Lord showed greater tenderness while on earth than toward the blind? "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Yours truly,

ANNA L. MILLARD.

Northfield Items.

The fall meeting of the trustees of the Northfield Schools occurs this year September 20-22, and an unusually large attendance is expected.

The Post Conference addresses this year were conducted by Rev. F. B. Meyer from August 19 to 29, and from September 2 to 6 by Mr. Henry Varley. The attendance was well maintained, large numbers of guests remaining till the opening of the Northfield Seminary.

The students of the Northfield Training School have taken on the responsibility of furnishing money to support a worker under the direction of Mr. Andrew Murray in South Africa. A church has been built and the place is called the Northfield Station. To raise money blank forms like certificates of stock have been issued.

The Northfield Schools have opened this season with the usual large attendance. Every year the inadequacy of the present acommodations is being more and more emphasized and the present one is no exception. Although Mount Hermon Boys' School opened August 29 with an attendance of four hundred and thirty students, there were between two and three hundred who were refused for want of sufficient dormitory room. In Northfield Seminary the accommodations were fully taxed with an enrollment of four hundred, and three hundred applicants were refused. The students in attendance represent every section of the country.

Northfield Extension Notes.

During September **Mr. Pope** has been in Carlyle, Harrisburg and Chicago.

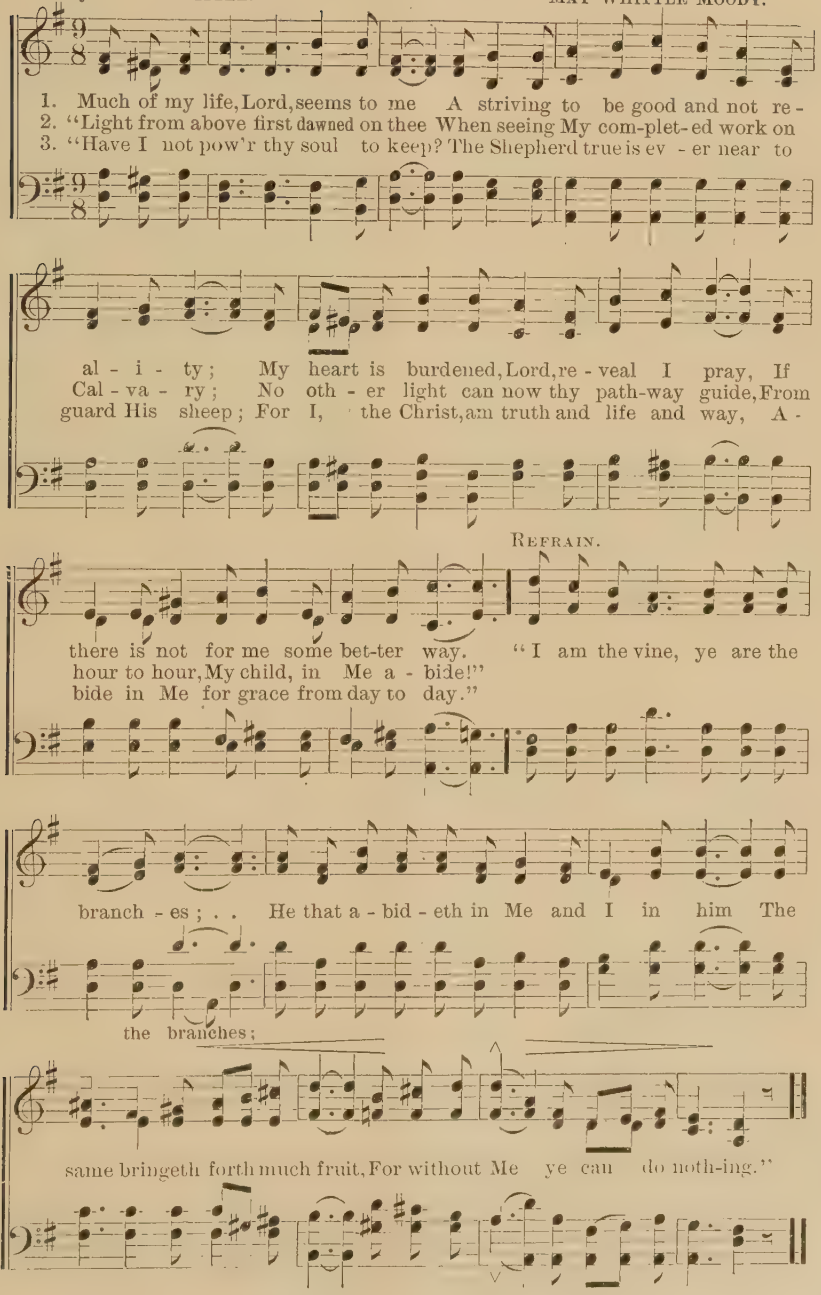
Rev. G. Campbell Morgan spent the month of September in England, supplying the pulpit of the City Temple, London, for Dr. Joseph Parker on Sundays and also conducting a special mission for a week. Later Mr. Morgan filled a number of engagements in and about London, returning to America the latter part of the month. During October and November Mr. Morgan will be in Chicago.

CALENDAR FOR OCTOBER.

October	6.	Regular Autumnal Meetings begin Birmingham, England.
	8-14.	American Christian Convention, Norfolk, Va.
	14.	American Board for Foreign Missions, Oberlin, Ohio.
	14-17.	New England Christian Endeavor Conference, Boston, Mass.

I am the Vine.

Maj. D. W. WHITTLE. MAY WHITTLE MOODY.


1. Much of my life, Lord, seems to me A striving to be good and not re-
2. "Light from above first dawned on thee When seeing My com-plet-ed work on
3. "Have I not pow'r thy soul to keep? The Shepherd true is ev - er near to
al - i - ty; My heart is burdened, Lord, re - veal I pray, If
Cal - va - ry; No oth - er light can now thy path-way guide, From
guard His sheep; For I, the Christ, am truth and life and way, A -
REFRAIN.
there is not for me some bet-ter way. "I am the vine, ye are the
hour to hour, My child, in Me a - bide!"
bide in Me for grace from day to day."
branch - es; . . He that a - bid - eth in Me and I in him The
the branches;
same bringeth forth much fruit, For without Me ye can do noth-ing."

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Biblical Notes and Queries.

C. I. Scofield, D. D.

J. I., Olyphant, Pa.

1. Nicolaitanism (Rev. ii. 6, 15) is the doctrine that God has instituted an order of "clergy," or priests, as distinguished from the "laity." The word is formed from two Greek words, *niko,* conqueror, or overcomer, and *laos,* the people. The New Testament knows nothing of a "clergyman," still less of a priest, except as all sons of God in this dispensation are "a royal priesthood." In the apostolic church there were officers, elders (or bishops), and deacons; and "gifts," apostles, prophets, evangelists, pastors, and teachers (Eph. iv. 11). These might or might not be elders or deacons. But late in the apostolic period there emerged a disposition to arrogate to elders alone authority to administer ordinances, and, generally, to constitute themselves a class between God and the people; they were the Nicolaitanes. You will observe that what were "deeds" in the Ephesus, or late apostolic period, had became a "doctrine" two hundred years later in the Pergamos, or Constantine period.

2. The best books on the Revelation, especially on the churches, are by F. W. Grant, and William Kelly, and may be had of D. T. Bass, 24 West 22d St., New York City.

H. M. W., Kansas City, Mo.

According to 1 Thess. v. 23, man is a threefold being, spirit, soul, and body. A comparison of all the passages shows that the spirit of man is, in effect, his mind, his intellectual part, and that the soul is the seat of the desires, passions, emotions, as love, hate, etc.

Our Book Table.

"A journal ought not to try to cope with all the trash that is published, but to pick out good books and give them serious consideration."—*Robertson Nicoll.*

[Books for review should be sent to Box 203, East Northfield, Mass. All books received will be acknowledged, but will receive more extended notice or review in the discretion of the editor.]

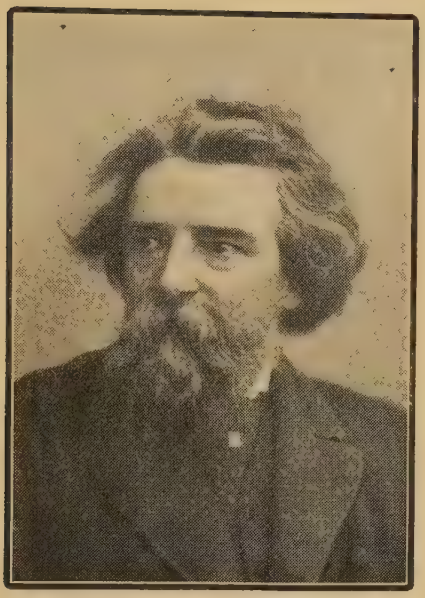
CHALMERS: HERO AND MARTYR.

James Chalmers, His Autobiography and Letters. Revell Co., N. Y. Cloth, 8½ x 5¾, pages 503, with illustrations and maps, $1.50 *net.*

In the *Autobiography and Letters* of James Chalmers, the Revell Co. add to their already extensive and valuable body of mission literature, a book of intense interest and of permanent value. Other lives of Chalmers there are, but none to compare with this. The epistolary and autobiographical matter is admirably edited by Richard Lovett, the well-known author of "James Gilmour of Mongolia," and Mr. Lovett has added such portions, including the account of Chalmers' tragic death, as makes of the whole a smooth and connected story.

Interest, which never flags, is fairly divided between Chalmers himself, and the great work which he did. Perhaps, at the end, it is of Chalmers himself that the reader thinks most. We feel that Robert Louis Stevenson was within the mark of the impression produced by this remarkable personality when he wrote, "James Chalmers is a man that took me fairly by storm as the most attractive, brave and interesting man in the whole Pacific," for it is precisely those qualities which win for Chalmers the affection and respect of the reader of this book.

The life story is, apart from the personality and work, of the simplest. Born of Scotch Highland peasant stock, with parents who were simple God-fearing folk, he had the advantage—which it ever is to a strong nature—of a youth of toil, under circumstances forbidding any approach to luxury, but completely securing self-respect



JAMES CHALMERS.

and independence. It was the hardy training which was fitting Chalmers for the unequalled toil and exposure of his missionary years. From his mother he inherited his enterprising and energetic spirit, the spirit which made him one of the greatest of missionary pioneers. Living near the sea, Chalmers from his early boyhood became passionately fond of it, and, his enterprising nature and great courage led him constantly into such perils that three times he was carried home for drowned. Here, all unconsciously, Chalmers gained that presence of mind in perils by sea, which was again and again to be his salvation in landing through Pacific surf.

Chalmers was educated at Cheshunt College, as an accepted missionary of the London Missionary Society, and sailed for Australia on his way to Raratonga, January 4, 1866. The ensuing ten years were passed, for the most part, in quiet, steady work on that beautiful island. It was in no sense pioneer work, for Christianity was already well established on Raratonga when Chalmers came, nor did it serve to bring into evidence his strongest qualities.

In 1876 the decision of the society to open work in New Guinea, and the selection of Chalmers for that field, thrust him into conditions which speedily demonstrated the great qualities of the man. "New Guinea, at the time when Mr. and Mrs. Chalmers took up mission work there, was an unknown land, full of terrors, savagery, and human degradation." It is the largest island in the world, and though reputed to be rich in natural resources, and separated from Australia only by Torres Straits, yet so desperate was the repute of its cannibal inhabitants, and so difficult the navigation of its coasts, that almost nothing was known of it.

While yet engaged in building the first house, an incident occurred which illustrated the character of the people amongst whom Chalmers had come to dwell, and also the qualities of dauntless courage, firmness and presence of mind that so admirably qualified him to dwell there.

"I heard a noise, and on turning round saw our house surrounded by an armed, ugly looking mob of painted savages. I signed to the captain not to send ashore, and I rushed up and got through the cordon, and upon the platform in front of where we slept. The excitement was intense. The men were demanding tomahawks, knives, hoop-iron, beads; and by signs gave us to understand that if they did not get them they would murder us. One evil-looking fellow, wearing a human jaw-bone and carrying a heavy stone club, rushed toward me as if to strike. Looking him steadily in the face our eyes met, and I demanded in loud, angry tones what he wanted. He said tomahawks, knives, iron, beads, and that if they were not given they were going to kill us. I said, You may kill us, but never a thing will you get from us. Some of the teachers suggested it would be better to let them have a few things than for us to be murdered. I replied, Can't you see if we give to these men, other parties from all around will come and make demands, and the end will be that we shall all be murdered? No, let them do it now, and be done with it. I was in quite a don't-care mood." Chalmers was right, and his fearlessness won.

It would be interesting, if space permitted, to follow the stirring events of the years which followed—years so packed with adventure and with incessant perils by land and sea, that scarce a day passed in normal quietness. Through it all Chalmers main-

tained his high hopefulness, courage and enthusiasm until the day of his martyrdom, April 8, 1901. Chalmers, with the Rev. Mr. Tomkins and a party of native teachers, arrived on the seventh off the island of Dopima, in the Aird delta, a region of more than common ill repute, even in New Guinea. The little vessel was immediately surrounded by war canoes filled with armed savages who swarmed upon her deck. By promising to land the following day, Chalmers succeeded in inducing them to depart. The next morning early the savages returned in greater numbers. Chalmers, Tomkins, and the native teachers then went ashore. They were accompanied by about half the savages, the others remaining to loot the vessel. Arrived at the village, the doomed party went at once to the "long house" for a parley, but were no sooner entered than they were beaten down with heavy stone clubs, and decapitated. Thus ended a life of which it may be said that had its heroism been manifested in warfare all the world would have resounded with Chalmers' fame, and England would have counted no honor too great to mark her appreciation of him.

Chalmers was built upon large and primitive lines, and he came to hold with decision and finality certain views necessarily at variance with those of missionaries reared in veneration for what, in the colder climes, come to be established decencies. Chalmers found that to require converts, in the climate of the Pacific Islands, to be completely clothed was fatal to their health, and he strenuously opposed that requirement. We commend this book to our readers as of surpassing interest and value.

SOME OF THE NEW BOOKS.

Outline Studies in Acts, Romans, First and Second Corinthians, Galatians, and Ephesians. By Prof. William G. Moorehead, D. D. Revell Co., N. Y. Cloth, 5½ x 8, pages 247.

Lovers of that Biblical literature which is loyal to the inspired and inerrant Word of God, scholarly, clear and irenical, always welcome a new book from the pen of Professor Moorehead, for it is sure to have the qualities indicated. In three previous books, "Studies in the Old Testament," "Studies in the Mosaic Institutions," and "Studies in the Four Gospels," Professor Moorehead has covered, in a remarkably helpful way, the Old Testament and the Gospels. The present work is along the same lines, but enters that region of Scripture of most vital moment to the believer of this dispensation. What Exodus and Leviticus were to the Jew, the guide of his worship and the mould of his life, that the Epistles, and notably the Pauline Epistles, are to the Christian. Nowhere else may he learn the glory of his calling, the exalted position into which he is brought in grace, or the resources which are his for a holy life. Furthermore, here he finds the sublime revelation of that body of doctrine which is the very substance of his faith, and in this region he can have no safer guide than Professor Moorehead.

With characteristic modesty he gives his book the motto, "Others have labored, and ye are entered into their labors," but, while this must ever be true in a deep and interior sense of any one who at this day writes upon the Scriptures, it is not true of this book in any sense of slavish copy-work. The author is a foremost Greek scholar and theologian, and what he has given us has passed into his own heart and mind before it has passed from his pen. We do not think it transcends the function of a book review to add that Professor Moorehead has been helpful as a teacher of revealed truth by the clarity given to his vision by a life of singular devoutness, gentleness, and purity. He gives especial credit to Prof. J. M. Stifler, but perhaps the deeper truth would be that these two men of God, *pars nobile fratrum,* long intimate and of like mental mould, have so contributed to each other's scholarship and growth in grace that neither of them could say just where the weight of obligation rests.

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The Cross of Christ in Bolo-land. By John Marvin Dean. Revell Co., N. Y. Cloth, 5½ x 8, pages 233, with illustrations, $1.00.

Bolo-land is, of course, the Philippine Islands, and especially the Island of Luzon, and this interesting book, written by a former army Y. M. C. A. secretary, is a most

interesting account, not alone of association work in the army, but of present religious conditions in our new possessions. It is bright, intelligent, readable, and imparts valuable information.

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The Tragedy of Paotingfu. By Isaac C. Ketler. Revell Co., N. Y. Cloth, 5¾ x 8½, pages 400, with illustrations, $2.00 *net.*

The sub-title of this book fairly states its purpose, and epitomizes its contents: "An Authentic Story of the lives, services and sacrifices of the Presbyterian, Congregational, and China Inland Missionaries who suffered martyrdom at Paotingfu, China, June 30, and July 1, 1901."

None of the many tragedies of that sad year so arrested the attention and touched the sympathies of the world as that of Paotingfu. Beside native helpers and native Christians, of the foreign missionaries eleven adults and four children were beheaded. It is fitting that the life story of each of these martyrs should be preserved in permanent form, and this has been done by Mr. Ketler in a narrative of thrilling interest. Amongst the newer missionary books we know of none more interesting. It takes rank with the Autobiography of James Chalmers.

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The Integrity of Scripture: Plain Reasons for Rejecting the Critical Hypothesis. By Rev. John Smith, M. A., D. D., of Edinburgh. Revell Co. Cloth, 5½ x 8, pages 283, $1.25 *net.*

This exceedingly important book is reserved for fuller review hereafter.

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A Short History of the Christian Church. By Prof. J. W. Moncrief, associate professor of church history in the University of Chicago. Revell Co. Cloth, 5¾ x 8, pages 456, $1.50 *net.*

Perhaps the one subject upon which otherwise intelligent and educated people are most content to remain in stolid ignorance is the subject of church history. It is not easy to give a reason for this. The same individuals would think it shame to be ignorant of the history of France, or England, or Germany, and yet no one of these nations has so powerfully influenced the world during the last nineteen hundred years, as has the society known as the Christian Church. Indeed, the story of the nations during that period cannot itself be rightly understood apart from the history of the Church.

Here, for that long period—the most eventful in all of history—has been present in the world a body of professing believers on Jesus Christ, entering into the life of Europe and America most intimately, but yet in an important sense dominating that life; a body having its own heroes and martyrs; its own profound scholars and thinkers; and making, upon the whole, a history of thrilling and intense interest, of which history most educated people are willingly ignorant. This is indeed a curious fact.

Professor Moncrief has given us a history of the Church the chief merits of which are clearness, order, and the spirit of fairness. We shall not be understood as endorsing all of Professor Moncrief's positions when we recommend this history as an admirable handbook in church history.

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The Story of the Christian Centuries. By Rev. Edward Selden. Revell Co., New York. Cloth, 5½ x 7½, pages 319.

A clear, well proportioned book, which is rather a study of the influence of Christianity upon human history during the last nineteen hundred years than a history of the Church. For precisely that reason Mr. Selden's work is valuable. Of histories of wars, and of dynasties, we have a veritable surfeit. Everyone with the slightest claim to education knows the mere story of the world's life since Christ, but few indeed seem aware that the true philosophy of that story is to be discerned only by the student who can trace the influence of the presence in the world during that long period of the Christian Church.

The High-Caste Hindu Woman. By Pandita Ramabai. Revell Co., New York. Cloth, 5 x 7¾, pages 142, $0.75 *net.*

No lover of his kind should fail to read this touching and powerful book. It tells, perhaps, the most pathetic story which the life of the world of to-day yields, and that story is told not from without by an observer, but from within by a sufferer.

LITERARY NOTES.

It is a pleasure to commend as among the best of the more recent hymn books *"Consecrated Hymns,"* from the press of Geibel & Lehman, Philadelphia. The editing has been carefully done, and the collection is fresh, without sacrificing any of the grand old hymns of the Church

Ecclesiastical printing of the right kind is a rarity, it must be admitted, and it is often a matter of a good deal of interest to church organizations and to individuals connected with churches. to know just where they can go for this kind of work. Correct artistic work in this line is only done as the result of special study. One of the houses that make such a specialty is The Grafton Press, 70 Fifth Avenue, New York, N. Y.

A novel enterprise is that of the Pastor's Supply Co., of Washington, Georgia. They offer attractive terms to pastors, and undertake to supply a wide range of articles.

BIBLE NOTES

FOR

DAILY DEVOTIONS.

EDITED BY

REV. G. CAMPBELL MORGAN.

OCTOBER, 1902.

JOHN.

The Gospel of John brings us at once into the profoundest facts concerning the person of Jesus. Here He is seen as God manifest in the flesh. The light is brighter than anywhere else, so bright in fact that it would blind us were it not veiled by the human life story that runs all through the book. This is essentially the gospel for those who are Christians. Those born again have been brought into relationship with the God-Man, and here is found the evangel of life in union with Him, and consequently the subject is the Eternal Word of Life in its manifestation to men. If, in the perfect manhood revealed in Luke's Gospel, we see God's original intention for man in creation, in John we have a glimpse of God's purpose in grace for those who are redeemed by Christ, and brought into identification with Him thereby. Heaven's word of wisdom sounds amid the foolish arguments of men, and is refused. Heaven's light shines upon the pathway where men stumble in darkness, and men creep back into deeper darkness. And yet not all. There are those who behold the glory, and learn the wisdom. It is for these that John's Gospel is written.

Wednesday, 1st. *John i. 1, 14, 18.* The first eighteen verses form the introduction to the whole book and lay before us its subject and its scope. Of these verses those chosen for to-day's reading form the main argument. The rest are parenthetical and expository, and are reserved for separate consideration. In the first verse we are brought into the full glory of the Son of God. Nothing so easily blinds as light, and here the light is so intense that it cannot be appreciated without quietness and waiting. As we wait we discover a threefold statement concerning the Lord. 1. Concerning the fact of His existence. "In the beginning was the WORD." This is a glimpse of a fact preceding the beginnings

of created things. Whenever that beginning was, then was the Word already existing. 2. Concerning the law or order of His existence. "The WORD was with God." The word "with" here means more than being in the company of. It suggests interaction and communion. 3. Concerning the nature of His being. "The WORD was God." This is a simple and sublime statement leaving no room for doubt. In verse fourteen, the one which as to argument immediately follows the first, is stated the great fact of incarnation. This is a threefold fact also, answering the threefold statement of the first verse. This may best be shown by a tabulation of the three statements respectively of verses one and fourteen.

Verse 1.—"In the beginning was the Word;" "The Word was with God;" "The Word was God."

Verse 14.—"Full of grace and truth;" "Tabernacled among us;" "The Word became flesh."

Here the order of the fourteenth verse is reversed, because the revelation is made in inverse ratio to the facts declared.

The eighteenth verse gives the glorious result to men of this wonderful incarnation, and is the key word of the whole book.

From J. C. Ryle:

The eye of no mortal man has ever beheld God the Father. No man could bear the sight. Even to Moses it was said: "Thou canst not see my face; for there shall no man see me, and live." Yet all that mortal man is capable of knowing about God the Father is fully revealed to us by God the Son. He Who was in the bosom of the Father from all eternity, has been pleased to take our nature upon Him, and to exhibit to us in the form of man, all that our minds can comprehend of the Father's perfections. In Christ's words, and deeds, and life, and death, we learn as much concerning God the Father as our feeble minds can at present bear. His perfect wisdom, His mighty power, His unspeakable love to sinners, His incomparable holiness, His hatred of sin, could never be represented to our eyes more clearly than we see them in Christ's life and death. In truth, "God was manifest in the flesh," when the Word took on Him a body. "He was the brightness of the Father's glory, and the express image of his person." He says Himself: "I and my Father are one"; "He that hath seen me hath seen the Father"; "In him dwelleth all the fullness of the Godhead bodily." These are deep and mysterious things; but they are true.

Thursday, 2nd. *John i. 2 to 13, 15 to 17.* The glories of the Word are here dealt with in the varied processes of God's relation to humanity. 1. In creation (2-4). The Word was the Agent of creation, and through all subsequent processes to the original fact He has been the Worker. Every form of life is derived from Him, and in man life becomes light through Him. Of course that has reference to the Divine ideal. 2. In human history consequent upon the fall (5). He has ever been the Light which has shined through all the darkness, and upon which darkness has never been able to lay arrest. Conscience, and the consciousness of right, have always been the result of His shining. 3. For the new economy. The explanation of John Baptist's mission (6-8); he was not the light, but bore witness to it. The true Light was coming into the world, and that fact created John's witness (9). The Light came, and was rejected, yet out of that rejection there sprang a new mystery of life, and souls receiving Him received a new life (10-13).

Then follows the double witness of John Baptist (15) and of John the Apostle (16, 17). How wondrously in these verses the coming of Jesus is seen to be a Divine movement towards man. That is the supreme thought of this gospel all through. We are amid the things of the earth and our own human life, yet all around the light of Divine thoughts and actions is falling.

From J. C. Ryle:

We see, first, in these verses, *the true nature of a Christian minister's office.* We have it in the description of John the Baptist, "He came for a witness, to bear witness of the light, that all men through him might believe." Christian ministers are not priests, nor meditators between God and man. They are not agents into whose hands men may commit their souls, and carry on their religion by deputy. They are witnesses. They are intended to bear testimony to God's truth, and especially to the great truth that Christ is the only Saviour and Life of the world. This was St. Peter's ministry on the day of Pentecost, "With many other words did he *testify.*" This was the whole tenor of St. Paul's ministry, "He *testified* both to the Jews and Greeks repentance towards God,

and faith towards our Lord Jesus Christ." Unless a Christian minister bears a full testimony to Christ, he is not faithful to his office. So long as he does testify of Christ, he has done his part, and will receive his reward, although his hearers may not believe his testimony. Until a minister's hearers believe on that Christ of Whom they are told, they receive no benefit from the ministry. They may be pleased and interested; but they are not profited until they believe. The great end of a minister's testimony is "that through him, men may believe."

Friday, 3rd. *John i. 19 to 28.* This paragraph is emphatic in the distinction between John Baptist and Jesus as the former understood it. A deputation has been sent to the prophet who is now in the latter part of his work "beyond Jordan." This consists of priests and Levites who are Pharisees, and their business is to enquire from him something concerning himself. The force of the question is personal, "Who art *thou?*" This gives him the opportunity of most emphatically declaring that he is not the Christ, but that the Christ is at hand, indeed even then standing among them though unknown. Let the passage be read, in every case putting special emphasis on the pronoun *"I,"* as of one contrasting himself with another, and John's attitude toward Christ will be seen. His testimony is calculated to arouse in his hearers a spirit of expectation, and so to turn attention from himself to the coming One. The seer is standing in the light of the coming Messiah, and his own person and mission are of very little importance save as they gather importance from Him Whose coming they declare. He is the voice, the Word is coming!

From David Davies:

Speaking generally every man is an enigma. Many men, however, go through life without being challenged. Men of the regulation type, whose individuality never strikes you—such men have an easy time of it and give others no trouble. There are others whose strong and striking individuality is an intolerable nuisance to a slumbering, self-complacent society,—heroes, reformers, martyrs. Such was John. No one could mistake him for anyone else. Hence he was put on his defence and cross-examined. There was something in the times that called forth this question. The world was throbbing with expectation. Heathen religion and philosophy ended in a query. The Jews had grown weary of the stereotyped platitudes of the Rabbis. Men could not help contrasting these days with those of the prophet. And now John came with words of living fire, and thousands exclaimed, "This is the prophet." The phylactered class looked profound and shook their heads. Others responded: "No amount of head shaking will account for this miracle of a man. While you shake your heads he is shaking multitudes." It is natural that the spirit of inquiry awakened by him should be first exercised upon him. It is not difficult to give our estimate of other men, but very difficult for a man of delicate feeling to estimate himself, and most difficult to a man of John's popularity. If there be any littleness in him it will show itself now. John had summed up other people; what about his estimate of himself? An exaggerated estimate had been formed of him. Will he have genius and modesty enough to correct it? Yes. He answers negatively, and brushes away all exaggerations.

Saturday, 4th. *John i. 29 to 34.* The next day Jesus approaches the forerunner, and John seeing Him indicates Him, and makes a solemn assertion concerning Him. About six weeks have passed since the baptism, and Jesus is now returning from the days of fasting and temptation in the wilderness. John's announcement, to be appreciated at its true value, must be heard with the ear of the Eastern. "The Lamb" was suggestive of sacrifice. In all probability, even then, companies of sheep and oxen were being driven toward Jerusalem for Passover. There was no meaning at all in the pronouncement save that of a sin sacrifice, and this is at once seen when John so distinctly announces his own meaning by declaring that this Lamb of God "taketh away the sin of the world." Thus the voice gives no uncertain sound as to the largest meaning of the work of the Messiah. It should be noticed that the word here is *"sin"* not *sins.* Bishop Westcott says that the idea is that of the taking away by Jesus of the "common corruption of humanity which is personally realized in the sins of separate men."

From C. H. Spurgeon:

"Behold the Lamb of God which taketh away the sin of the world." Behold the sin of the world as one huge mass, and Jesus deals with it as a whole, and takes it away. John does not speak in the past tense, nor in the future, but he speaks in the present,—"He taketh away the sin of the world." Our Saviour's atoning sacri-

fice, though it is but once offered, is perpetual in its effect. He must needs die at a certain point of time, and there were reasons why His death should have taken place at the particular moment when it did; yet time does not enter into the essence of it. The sacrifice might have been offered a million years ago, and as the Lamb of God He would still take away sin; or the actual sacrifice might further have been postponed, if infinite wisdom had so chosen, and yet the Lamb of God would now have taken away sin. The date of His death is not the question, His sacrifice is effectual before and after the event. Our Saviour was the Lamb slain before the foundation of the world, in the purpose, and covenant, and thought of God. His sacrifice saved Adam, and Noah, and Moses, and David, and all the saints, before the name of Calvary had become illustrious. Before He died He stood before John the Baptist, as taking away the sin of the world; and now, to-day, though His death is a matter of 1800 years ago, He still "taketh away the sin of the world." In His person He was ever the Sin-bearer, and through His death He puts away sin forever. By one sacrifice He hath forever put away sin. His eternal merits forever remain a sweet savor unto the Lord God, and forever remove the foul offence of human transgression. As the great Purifier He continually takes away and will continue to take away the sin of the world.

Sunday, 5th. *John i. 35 to 51.* On the next day after John's great identification of, and declaration concerning Jesus, he is standing with two of his disciples, when Jesus is seen walking. In this case most probably He is walking away from John toward His own public work. John again points Him out, and immediately the disciples of the forerunner follow the Lord to become His disciples. It was a significant and suggestive fact, proving how perfectly John had fulfilled his mission. Very beautiful is the account that follows of the gathering to the Lord of His first disciples. It is their gathering to Him personally that is here chronicled. The more formal call of some of them to association with Him in His work is recorded elsewhere. Here individual men are finding the One for Whom men everywhere are waiting. They came seeking Messiah, and found that He had already found them, knowing all about them before they came to Him, as His words to Peter and Nathanael prove. Notice how the thought of discovery runs through as expressed by the words "seek," "findeth," "found." Christ finding men. Men finding Christ. Men finding each other that they may find Christ.

From Punshon:

Brethren, if we would seek Jesus, we must come with open hearts, trampling upon our pride as we tread the "way somewhat ascending" which leads to the sacrificial hill. You have heard of the Messiah, perhaps, and have been indolently seeking Him: is it because of prejudice, not yet rooted out, that you have failed to find Him? You, too, perhaps, would fain have rendered your homage to Him at the foot of an earthly throne. There is something which bewilders you in His low estate and mean apparel. Your faith would rely only in the sight of legions of angels and a proclamation of universal empire; or you bring all the tidings of revelation to the standard of your scanty reason, and, making it a sort of Procrustes' bed, you stretch this truth because it is not wide enough for your latitudinarian sympathies, and shorten the other, because its stature is above the clouds. Or you are shocked by the shadow of a mystery lurking in things divine, and while mystery is one of the inseparable conditions of existence and of the commonest things—a child could ask questions which a sage would despair to answer—you imagine that God should reveal himself cloudlessly upon your dazzled sight, and that your erring humanity could stand unblenched before the full-orbed vision of the Holy One. Or you examine into the conditions of salvation and recoil from them, as you find that from the beginning to the end there is no allowance for human infirmity, no compromise with darling sin, not a particle of aliment upon which your pride can feed, no room for your meritorious doings, and that through all time, and even in eternity, you are never to be accounted worthier, but that your only experience is to be "saved by grace," and your unfailing harp-song is to be, "Worthy the Lamb."

Monday, 6th. *John ii. 1 to 11.* The real point and value of the miracle is declared in the last verse of the paragraph. It was a beginning of His signs, it was a manifestation of His glory. Bearing this in mind we ask what are the things of which this action was a sign. First, it was a sign that He had power, creative power, at His disposal. By a volition without a word, He carried processes of nature which usually occupied at least a year through in a moment. Wine is in its purity the juice of the grape, and through its gentle and mighty working Nature makes this of water. The Lord of Nature carried out the

process of Nature quickly. The miracle was a sign that the exercise of that power was at His own personal discretion. His address to His mother shows that the days of suggestion even from her are past. Yet the miracle shows that His power will be exerted in answer to faith. When she no longer suggested a line of action to Him, but in perfect confidence in Him told the servants to obey Him, whatever His commands might be, He responded, and she gained what she sought. This first sign proves, moreover, His readiness to come into the gladness of human life and enrich it. Many will be the signs of His readiness to deal with sorrow. He begins with a token of His attitude toward pure joy in the actualities of human life.

From F. W. Robertson:

But to the true disciple a miracle only *manifests* the power and love which are silently at work everywhere—as truly and as really in the slow work of the cure of the insane, as in the sudden expulsion of the legion from the demoniac—as divinely in the gift of daily bread as in the miraculous multiplication of the loaves. God's glory is at work in the growth of the vine and the ripening of the grape, and the process by which grape-juice passes into wine. It is not *more* glory, but only glory more *manifested,* when water at His bidding passes at once into wine. And be sure that if you do not feel as David felt, God's presence in the annual miracle, that it is *God* Which in the vintage of every year causeth wine to make glad the heart of man, the sudden miracle at Capernaum would not have given you conviction of His presence. "If you hear not Moses and the prophets, neither will you be persuaded though one rose from the dead." Miracles have only done their work when they teach us the glory and the awfulness that surround our common life. In a miracle, God for one moment shows Himself that we may remember that it is He that is at work when no miracle is seen.

Tuesday, 7th. *John ii. 12 to 22.* After a few days' retirement in Capernaum Jesus went up to Jerusalem, and there gave the first outward sign of His official position. It was fitting that this should take place in Jerusalem the capital; and there in the temple which was the very center and heart of the nation. It is a sad commentary on the condition of the people that the Master's work then had to be that of cleansing. The outer courts had been turned into a veritable market-place, with the avowed object of making worship easy by providing the sacrifices on the ground. He saw that the motive behind the market was the selfishness of those who wished to enrich themselves; and moreover that the effect was evil on the worshipers. Sacrifice made easy is no longer sacrifice. It is superstition. When asked for His authority He uttered words which at the time none understood, the meaning of which has been made clear in the course of His work. That answer as He intended it declared that His cross and resurrection vindicated His action. He acted as against the making easy of sacrifice which was resulting in spiritual death, upon the basis of His coming sacrifice at infinite cost, through which He would open the way to larger, fuller life.

Selected:

The really devout and upright as well as the frivolous might see no evil nor distracting influence in these things. The temple was large enough. All these arrangements had to do with religious life. It was not a matter of indifference whether they were carried on within or in the neighborhood of the temple. Those whose thoughts would be disturbed by them would be disturbed without them. But human prudence is one thing; the judgment of Christ another. Whatever draws men to and keeps men near God must be kept pure and free from desecration. The weakness of the human heart forbids the worldly and the divine mingling with one another. The germ of the Jewish corruption lay in the mixing of the two. Let then our church life, ordained by that Lord Who here cleared the temple, be free from foreign admixture.

Wednesday, 8th. *John ii. 23 to 25.* Such an action as that of the cleansing of the temple was bound to draw very much attention to Jesus. It is evident, moreover, that while in Jerusalem He wrought further signs which served to still further arrest and arouse the public interest. The result is chronicled in this paragraph and is worthy of special attention. A true appreciation demands that there should be carefully noted the fact that the word used of the attitude of the people toward Jesus is the same as that which is used negatively of Christ's attitude toward them. Whatever word is used as translation should be used in both cases to bring out the sense. "Many believed . . . . Jesus did not be-

lieve," or "Many trusted . . . . Jesus did not trust," or "Many committed themselves . . . . Jesus did not commit himself." The faith was not mutual Their faith was "on his name" as Messiah, and was begotten of signs which seemed to give promise of the fulfillment of their peculiar ideas of what Messiah would be. Jesus understood the faultiness and imperfection of those ideas and could not trust Himself to them. The faith in which Christ has faith is that which is centered on Himself, and so is prepared to follow Him without question; rather than that which follows so long as He seems to fulfill our prejudiced hopes.

From W. Steele:

It was only a poor faith that these people had who believed in Christ on the ground of His miracles. It did not satisfy Christ. It had no deep root and had not led to loyal acceptance of His doctrine. Compare it with that of Nicodemus. Both felt that Christ was a Teacher sent from God; but in the one case the feeling stopped there; in the other it stimulated patient inquiry. Consequently, while Christ did not commit Himself to the one, He did to the other. There are believers *and* believers; there is a serious possibility of being a sincere believer, but with a faith so shallow as not to be owned by Christ. See the unprofitableness of a superficial faith. Christ had no faith in their faith. Shallow faith secures none of the privileges of discipleship; it does not appropriate Christ, and therefore does not enjoy His love and friendship. Christ reciprocates the faith of His true disciples only.

Thursday, 9th. *John iii. 1 to 21.* Nicodemus would seem to have been one of the finest products of Judaism. In times characterized by insincerity and satisfaction with externalities in matters of religion, he was a thoroughly sincere soul, and an earnest seeker after truth. Moreover, in a day when popular opinion so largely influenced individual thinking, he was determined to investigate for himself, and at first hand; and so came to Jesus by night, not because he was cowardly, but because it was the time of quietness, and the time when it was likely he would obtain a lonely and personal interview. It was to such a man that the Master taught the necessity of the new birth. To one who was familiar with all the past, great and wonderful as it was, Jesus was careful to point out that His coming marked the beginning of a new order, and demanded therefore new capacity. All the former had indicated and prepared for the kingdom. Now to see and enter life is required. How wonderful this statement and the Master's hint to Nicodemus that the new life was His own, soon to be liberated by the mystery of His lifting up, and communicated to believing souls. Through an agony of God's love, life and light were to come to men.

From F. W. Robertson:

The first years of our existence are simply animal; then the life of a young man is not that of mere instinct, it is a life of passion, with mighty indignations, strong aversions. And then passing on through life we sometimes see a person in whom these things are merged; the instincts are there only for the support of existence; the passions are so ruled that they have become gentleness, and meekness, and love. Between these two extremes there must have been a middle point, when the life of sense, appetite, and passion, which *had* ruled, ceased to rule, and was ruled over by the life of the spirit; that moment, whether it be long or short, whether it be done suddenly or gradually, whether it come like the rushing mighty wind, or as the slow gentle zephyr of the spring—whenever that moment was, then was the moment of spiritual regeneration. There are cases in which this never takes place at all; there are grown men and old men merely children still, still having the animal appetites, and living in the base, and conscious, and vicious indulgences of those appetites which in the child were harmless. These are they who have not yet been born again. Born of water they may have been, born of God's eternal spirit they have not been; before such men can enter into the kingdom of their Father, that word is as true to them as to Nicodemus of old, "Marvel not that I said unto you, ye must be born again." Oh, it is an awful thing to see a spectacle such as that; an awful thing to see the blossom still upon the tree when the autumn is passed and the winter is at hand; an awful thing to see a man, who ought to be clothed in Christ, still living the life of the flesh and of passions! The summer is past, the harvest is ended, and he is not saved.

Friday, 10th. *John iii. 22 to 36.* The whole history of John the Baptist is characterized by a rugged splendor, but nowhere does his greatness stand out more conspicuously than in this scene. The One of Whom he has been the herald has now commenced His work, and the news is brought of the crowds who are flocking to Him.

There is no touch of jealousy, no latent sorrow even, at his own passing. The tone is triumphant and glad. "This my joy therefore is fulfilled—He must increase, but I must decrease." Those who find their true place of service as God has willed it, rejoice not only in its greatness, and its exercise, but equally in its ending, for they know that He that cometh after includes all of value, and the decrease is only into the increase of Divine purpose. The evangelist comments on this attitude, showing how reasonable and right was the position of the Baptist. The speech from above must be above all other. That witness is to certainties, not to speculations. And every man's permanence is assured by his believing and obeying this witness, and in no other.

From J. C. Ryle:

We have, lastly, in these verses, *a broad assertion of the nearness and presentness of the salvation of true Christians.* John the Baptist declares, "He that believeth on the Son hath everlasting life." He is not intended to look forward with a sick heart to a far distant privilege. He "hath" everlasting life as soon as he believes. Pardon, peace, and a complete title to heaven, are in immediate possession. They become the believer's own, from the very moment he puts faith in Christ. They will not be more completely his own, if he lives to the age of Methuselah.

The truth before us is one of the most glorious privileges of the gospel. There are no works to be done, no conditions to be fulfilled, no price to be paid, no wearing years of probation to be passed, before a sinner can be accepted with God. Let him believe only on Christ, and he is at once forgiven. Salvation is close to the chief of sinners. Let him only repent and believe, and this day it is his own. By Christ all that believe are at once justified from all things.

Saturday, 11th. *John iv. 1 to 14.* "He must needs pass through Samaria." Geographically that was the nearest way, but that is to miss the deepest meaning of the statement. The feeling between the Jews and the Samaritans was such that the former constantly crossed the Jordan twice, going far out of their way to escape any contact with the latter. His whole mission was opposed to such narrowness, and in order to find one sinning woman of the Samaritan people "He must needs go through Samaria." What a picture we have here of Jesus wearied, and asking a gift of water. By what unstrained and natural methods He found entrance to human hearts. Surprised at His request she hesitates, perhaps not without a touch of independence and resentment. What a heart of yearning tenderness is revealed in His reply. "If thou knewest." He knows all about the deep unrest of that sinning soul, of the feverish thirst that finds no quenching in the water from the well of Jacob, and now He gently appeals to that deep sense of need to arouse her interest. He speaks of a water that is in His gift which once bestowed is a perennial fountain within the life, satisfying all its deepest needs and flowing forth for the refreshment of other lives. Thus He has seemed to forget His own physical thirst and His appeal to her, in a deep sense of her spiritual needs, and His ability to meet them.

From C. H. Spurgeon:

Yes, I can see Jesus Christ, very weary, sitting on the well; let me look at Him a while. I like the picture so, it seems to comfort me as I look at it; for, albeit that He is very weary, yet I perceive that *He is waiting.* He sits on the well, for there is a woman coming—a poor fallen woman—and He is waiting to bless her. She ought to have been here early in the morning, and it is now twelve o'clock; the sun has reached its zenith, and is shining at its hottest. The woman will be here soon; Jesus is very weary, but He still waits on. Sinner, that is just the attitude of my Lord towards you. You say you cannot see Him; you have not the eyes of faith, but I can see Him. I remember when I first saw Him, that He had long been waiting for me. He waiteth to be gracious; Himself in no hurry, He allows the sinner time, wicked though the spending of that time is on the sinner's part; but Christ Himself spends that time in patient waiting, not only waiting, but *He is watching.* I can see that He is turning His eyes toward the city gate. "She will be out very soon," He says to Himself, "she must needs come here, and I know that she is coming." He is not looking round upon the scenery; that is not the chief thing to Him just now, He is looking for this poor soul that is coming. Oh, my dear friend, though thou hast wearied Christ, yet still He is waiting and watching for thee!

Sunday, 12th. *John iv. 15 to 30.* The Master has succeeded in the first phase of His work. He has aroused in this woman interest in Himself, and if as yet she does not understand the deeper meaning of His

words He has led her so far that He may now reveal to her the profounder thirst in her life and its reason. One word of command, and the woman is face to face with certain facts in her own history which she is not prepared to confess, and her answer is ambiguous and might have deceived any but Jesus. At this point *He* tells *her* what *she* is endeavoring to hide from *Him*, and at once she realizes that He is a Prophet and submits to Him a problem as to a place of worship, showing that He is surely leading her thoughts away from material things to things spiritual. Again He advances and talks to that sinning woman whose inner nature He has discovered and aroused, of the deepest facts of life and worship, of the new time, already come, when the spirit of man may hold immediate intercourse with God anywhere. Immediately she takes a step beyond her confession of a prophet, and suggests the hope that has long lain deep in the heart of her people, of the coming Christ. At once Christ declares Himself. Then she has forgotten the lower in the higher, for she left her waterpots, and called others to consider this great possibility. How radiant a revelation of the patience and perfection of the Master and His methods.

From Brownrig:

General discourses are like beams of the sun dispersed in the air; they may warm us a little, but that is all. Conviction is like a burning glass, that gathers all the beams into one point or center, and fastens them upon the soul, and so kindles and inflames it. . . . . It is not the flourishing or brandishing of a sword in the air that will wound or pierce, but the stroke of the weapon must be brought home to the body, or no wound will be given. . . . . While Nathan kept aloof in a general discourse and told him a parable, David was never troubled with the sense of his sin, never suspected it concerned him; but when he closed with him and told him, "Thou art the man," then David's heart smote him; he cries out of his sin, and sues for mercy. . . . . This is the preaching that Solomon commends, "The words of the wise are like goads," that must be run into the flesh, as nails are driven up to the head, fastened and riveted into the soul of the sinner.

Monday, 13th. *John iv. 31 to 38.* The disciples had returned during the latter part of this conversation with the woman, and quite failing to understand its deep import, had marveled that He should talk with her. When she left Him they endeavored to persuade Him to eat. In response He uttered those wonderful words, "I have meat to eat that ye know not . . . . my meat is to do the will of him that sent me, and to accomplish his work." In the light of what he had been doing how gracious are those words. Breaking through all traditional barriers, and ignoring the conventionalities, He had sat upon the well, and patiently sought to win one poor, bruised soul back to higher things; and He had so far succeeded that, even now, she was on an errand that proved the new interest of life that possessed her. That was meat to Him, for that was His Father's will. Did they, the disciples, desire that bread of deepest sustenance, they might have it to the full, for the fields are white to harvest. Everywhere were souls for whom God was seeking. Let them share His labor, and receive wages in kind. Thus He ever speaks to us. Oh, that we may feed increasingly on His meat, by laboring for the accomplishment of the Father's will in the lost and needy!

From C. H. Spurgeon:

This is the crown of Christ's condescension, that He led her not to do what He asked her to do, but He led her to confess her sin. He said, "Give me to drink," but, apparently, she did not let down that waterpot, neither did He put it to His lips, parched as they were; but He led her to confession of sin, her faith in Him, her running to call the men; and all this gave Him meat to eat and water to drink that others knew not of. He had won a soul, and this had refreshed Him after His weariness. We do not hear of His being weary any more, He shook it all off at sight of that sinner saved. He was Himself again for He received what He would die to win. He had received a heart returning to the great Father, He had found a soul that trusted in Himself.

Tuesday, 14th. *John iv. 39 to 42.* What a delightful sequel is this to the story of the woman. So enthusiastic was her testimony that many believed on Him through her word. These came and sought to persuade Him to abide with them, and He did so for two days. What wondrous days they were for that community. How much further He led them than even the woman had seen when first she told her story, is evidenced by their final confession, "This

is indeed the Saviour of the world." This eager faith, however, was the outcome of His own personal teaching. There is nothing unkind in their words to the woman, neither do they discredit the value of her first testimony. They evidence their delight rather, that what she first told them has been more than corroborated by their personal intercourse with Him. The deepest, fullest faith is ever found in getting beyond the messenger to the Master. It is so good to be able to say: "Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Saviour of the world." And yet also it is a joy to be the messenger who first announces an experience that sends others to personal contact with Christ. We seem to feel the thrill of new joy that came to that community outside the traditions of the Jewish thought, inside the covenant of grace, and we are glad that "He must needs go through Samaria."

From J. DeKewer Williams:

Woman is ever foremost in all good. This is but fitting since she was first in transgression; but it is a fact, as witnessed by all historians and travelers, charity has been her vocation from the days of Dorcas to those of Elizabeth Fry. "The Sisters of Mercy" were the stars that relieved the darkness of the middle ages. Paul put Priscilla before Aquila. The most faithful friends of Christ were women. A woman watched by His cradle; women stood weeping by His cross; a woman was first at the sepulchre; and from that time to this woman has most firmly laid hold upon the crown of martyrdom, and been amongst the most devoted and dauntless missionaries for Christ. Woman has always most faith. "O woman, great is thy faith," the Saviour is saying still. If a man be confident, woman is confiding. This is her weakness and her strength. By this she feels and by this she rises to newness of life. All churches prove this. Christ's mother was His first disciple. Few are the Christian women that dishonor their profession or deny their faith.

Wednesday, 15th. *John iv. 43 to 54.* Through how many different processes were men brought into contact with Christ. Here is a case of a father whose heart is in anguish because his boy is at the point of death. For a moment his natural attitude of mind is overcome by strong emotion and a great pain. What that attitude is may be gathered from Christ's words to him, "Except ye see signs and wonders ye will in no wise believe." Out of his great need is born a great urgency. Mark its insistence, "Sir, come down ere my child die." That sentence does not prove faith, but determination to make any experiment that may issue in the boy's restoration. Jesus declines to go down and create faith upon the basis of a sign. Yet though there is no faith to answer, there is a great human love and agony to deal with, and He will do two things, take pity on that, and create faith without a sign. "Go thy way, thy son liveth." There is no sign, only a kingly word. "The man believed the word." So Christ has created a better faith than was natural to the man. When he arrived he investigated and found there was correspondence between the word he believed and the sign for which he had to wait. Then his faith is confirmed, and all his house is won. Oh, the patient, wonderful Christ! How graciously out of soil utterly unpromising He can bring forth precious fruit.

From Marcus Dods:

But especially did our Lord wish to point out that the faith He approves and delights in is a faith which does not require miracles as a foundation. This higher faith He had found among the Samaritans. Many of them believed, as John is careful to note, because of His conversation. There was that in Himself and in His talk which was its own best evidence. Some men who introduce themselves to us, to win our countenance to some enterprise, carry integrity in their whole bearing; and we should feel it to be an impertinence to ask them for credentials. If they offer to prove their identity and trustworthiness we waive such proof aside, and assure them that they need no certificate. This had been our Lord's experience in Samaria. There no news of His miracles had come from Jerusalem. He came among the Samaritans from nobody knew where. He came without introduction and without certificate, yet they had discernment to see that they never met His like before. Every word He spoke seemed to identify Him as the Saviour of the world. They forgot to ask for miracles. They felt in themselves His supernatural power, lifting them into God's presence, and filling them with light.

Thursday, 16th. *John v. 1 to 9.* At this point begins the conflict between Christ and His enemies, which culminates in the cross. So far He has manifested Himself to rep-

resentative people at Jerusalem, in Samaria, and in Galilee. No open hostility has been marked. It exists however and it would seem as though the Master took action to bring it to the surface, for this miracle, wrought on the Sabbath and giving rise to the first outbreak against Him, was of His own choosing as to place, and time, and details. From here on to end of chapter twelve, the incidents are colored by this conflict. Let us, however, examine the story in its manifestation of His grace, rather than in its exhibition of human folly and sin. "Thirty and eight years" is easy to read or to write. How many of us have tried to fathom the meaning of so many years of infirmity. That dire need is here confronted with the Lord of life, and a new hope, like the faint flush on the eastern sky that tells of coming day, springs upon the darkened life of the man in the question, "Wouldst thou be made whole?" The new light reveals the long continued darkness, and the man pours out the story of his hopelessness. Again the voice sounds in sentences of command, clear, urgent, and definite, "Arise, take up thy bed, and walk." Hope merges into confidence, and confidence expresses itself in obedience, and obedience is crowned with blessing. This is ever the method of Christ with impotent folk.

From Jos. Parker:

"Waiting for the moving of the waters." Every life has some opportunity given to it. "There is a tide in the affairs of men." Every one of us has had a door opened, has seen the index-finger lifted, has beheld an angel beckoning. Hast thou not? Look, then, the finger is here now, the angel present to-day! We are always living in expectation. Expectation will save us from vulgarity and lift us from the dust; will mean heaven in promise, in reversion. We do not know who are suffering. There are people suffering who are not in the porches, not in public places; and there are people suffering who have a way of keeping in their breath, and saying nothing about it to anybody. It is a suffering world. Some suffer in fatness and plenty; others in leanness and want. It is a sad world. There are not five porches in it. It is one porch, and there is nothing in it but death till the angel comes, or the Son of God!

Friday, 17th. *John v. 9 to 17.* There can be little room for doubt that these men were familiar with this impotent man. One who had been so long bound by infirmity, and who, therefore, in all probability was a well-known figure in the Bethesda porches, must have been almost a public character. And yet the first thing that attracts their attention is not his healing, but the fact that he was now carrying his bed on the Sabbath. This is a very real evidence of the kind of men they were. Their objection in the first place was not due to their antipathy to Jesus, for they did not know that He had anything to do with the matter. It was the result of their mechanical and ritualistic idea of religion. Their sense was shocked by this violation of the Sabbath, and that so greatly that they were unimpressed by the wonder of his restoration. Notice the brevity and sublimity of the answer of Jesus. In effect He said that the sin of man had ended the Sabbath, and had brought unrest even to God. "My Father worketh even until now, and I work." From Eden God had worked, for man had broken in upon the rest following creation. This is the vindication of Christ's work of healing in which He wrought to counteract sin, and so towards the restoration of the true Sabbath.

From F. W. Robertson:

Concerning the cause of his disease we are not left in any doubt; the Redeemer's own lips have told us what it is,—"Sin no more, lest a worse thing come unto thee." So we see there was a strange connection between this bodily malady and moral evil, a connection that would have startled all around if it had been seen. No doubt the men of science, versed in the healing art, would have found some cause for his malady connected with the constitution of his bodily frame; but the Redeemer went beyond all this. Thirty-eight years before, there had been some sin committed, possibly a small sin, in our eyes at least, of which the result had been thirty-eight years of suffering; and so the truth we gather from this is: there is a connection between physical and moral evil; a connection, my Christian brethren, more deep than any of us have been accustomed to believe in.

Saturday, 18th. *John v. 18 to 30.* Here is a new cause of complaint. Again these men have missed the real value of Christ's answer, and have only discovered what offends their prejudices. Yet it is very interesting to note their interpretation of the meaning of what He had said, and that in

His reply He did not contradict that interpretation. They counted His statement as claiming equality with the Father. In His answer two facts are of importance. First, He declares His dependence on God. "The Son can do nothing of himself," "I can do nothing of myself." So begins and ends the answer. Then He declares that because He is dependent and acts in perfect harmony He has unlimited power and authority. What the Father doeth, the Son doeth. The Father raiseth the dead and quickeneth them, so the Son also. Therefore the Son represents the Father's honor, and to Him the Father has committed judgment, and the gift of life is in His right also. This is a passage of marvelous beauty and strength, revealing the underlying principles of that relation. Oh, that in our measure we may remember that perfect dependence is ever the condition of unlimited power.

From Marcus Dods:

Our Lord's reply to the charge of Sabbath-breaking is, "My Father worketh hitherto, and I work." He did not make any comment on the Sabbath law. He did not defend Himself by showing that works of mercy such as He had done were admissible. On other occasions He adopted this line of defence, but now He took higher ground. The rest of God is not inactivity. God does not on the Sabbath cease to communicate life to all things. He does not refrain from blessing men till the sun of the Sabbath is set; the tides rise and fall; the plants grow; the sun completes his circuit on the Sabbath as on other days. "Why does not God keep the Sabbath?" a caviller asked of a Jew. "Is it not lawful," was the answer, "for a man to move about in his own house on the Sabbath? The house of God is the whole realm above and the whole realm below." For God the Sabbath has no existence; it is a boon He has given to His creatures because they need it. His untiring beneficence is needful for the upholding and for the happiness of all. And it is the same superiority to the Sabbath which Jesus claims for Himself. He claims that His unceasing work is as necessary to the world as the Father's—or rather, that He and the Father are together carrying out one work, and that in this miracle the Jews find fault with He has merely acted as the Father's agent.

Sunday, 19th. *John v. 31 to 38.* Continuing, Jesus calls witnesses to the truth of what He has said. Two witnesses He refuses, and two He accepts. His own witness of Himself would He said be valueless. This is a startling statement and makes us halt. Yet how perfectly it harmonizes with what He has been saying of dependence. Lay the stress on "if." *"If* I bear witness of myself, my witness is not true." This is, however, what He disclaims, He only speaks what the Father speaks, and so the witness He bears is not His but the Father's. Had His witness been of Himself, then the fact of its being self-originated would falsify it. With what uncompromising vigor He forbids self-centered life, and insists upon the God-centered. John's witness has been to truth, but Jesus does not depend upon that. He appeals to the works. The reference is certainly not to miracles, save as they are incidents in the whole, but to the great program of God, which the Son accomplishes in all His person and work. These witness to Him, for they are God's works. Then the speech of God, not merely *to* the Son or *concerning* Him, but *through* Him to all, vindicates the claims of Jesus. With what sublime dignity He appeals from self-originated witness and man's testimony, to the works and words of God, spoken and accomplished through Him.

From Paxton Hood:

Paul, Peter, James, or John, Luke, Mark, Matthew, or Apollos, Andrew, Philip, Barnabas, or Stephen,—each would be a burning and shining light; in one the lustre might dart from the pen, in another from the tongue; from one might flash the lightnings of eloquence, from another the more quiet beam of lucid exposition. St. Bernard may illuminate a court, or Thomas a Kempis a cloister; Wickliffe may lighten a rectory or a kingdom; Luther may blaze over an age; Brainard and Elliott may spend their fiery light in rousing the latent emotions of Indian tribes; or Williams, in identifying Christianity to savages with the arts of life; Whitfield may be the voice of one crying in the wilderness, echoless as soon as uttered; Madam Chantal, the glorious Elizabeth of Hungary, or the lovely Florence Nightingale, may show how the Tabitha and Dorcas spirit is not confined to any age, to cottage, or court. But the fact about Christianity is, that it turns all its possessors, all its sound-hearted professors, into burning and shining lights.

Monday, 20th. *John v. 39 to 47.* Then as all this dispute had grown out of their false emphasis in religious thinking, He now turns back upon them with a statement

that reveals the folly of their position. He tells them that they are searching the Scriptures for life, and that they are right in doing so, because the Scriptures testify of Him Who gives life. But He says, Ye do not come to Me for life. That is to say, you do not understand your own Scripture, and halting with the shell and the shadow, you never find the kernel and the substance. What a declaration follows, "I know you that ye have not the love of God in yourselves." And was not that evidenced by their having been more conscious of a man's carrying his bed on the Sabbath, than of the man's healing? If the love of God had been in them they would have received Jesus gladly, if for no other reason, for gladness that He had so healed a suffering and afflicted soul. Then with quiet irony He tells them it is not He that will accuse them, but Moses, whom they suppose they understand, but of whom as a matter of fact they are ignorant. How clearly this passage shows that to the mind of Christ the Scriptures of the Old Covenant are identified with Him and the deepest work He came to do.

From C. G. Finney:

Tests of love. 1. We take delight in pleasing the object of our affection. 2. We delight in the society and conversation of those we love. 3. We naturally prize the approbation of one whom we love. 4. We have reference to the feelings of one whom we love, in all our conduct. 5. We naturally love to think of the object of our affections. 6. We delight in conversing about an object of our affections. 7. We are pained when separated from those we love. 8. We naturally love the friend of the object of our affection. 9. We naturally avoid the enemies of our friends. 10. We are grieved when our best friend is abused in our presence. 11. We are naturally credulous and pleased if we hear any good of those we love. 12. We love to see means used to promote the interests and happiness of those we love. 13. It is difficult for us to believe an evil report of one whom we love. 14. When we are compelled to believe an evil report of the object of our affection, we are careful not to give it unnecessary publicity. 15. We naturally try to put the most favorable construction upon any event that might be injurious to the interest or reputation of a friend whom we love. 16. When any of the friends of one whom we greatly love fall into any conduct that is greatly dishonorable to the object of our affection, it distresses us, and we are disposed, as far as possible, to prevent a repetition of the event. Nothing is more common than for impenitent sinners to affirm that they do love God; and yet nothing is more certain than that they do not love Him.

Tuesday, 21st. *John vi. 1 to 13.* After this first conflict with His foes the Lord retires across the sea, and for awhile withdraws to the mountain with His disciples. How suggestive is the statement of this fact, "Jesus went up into a mountain, and there he sat with his disciples." The place of separation and of vision, and of pure, bracing air. He and the disciples. Those men who loved Him, and to whom He could say more than to any others. How much may be imagined, by all who know the weariness that comes in service, concerning that short hour of quietness and conversation. Yet 'twas not for long. The multitudes are seen approaching. He takes in the whole situation of their need and physical hunger. He knows, too, what He will do, but these disciples do not know Him yet, and for their instruction He asks Philip, "Whence are we to buy bread that these may eat?" Then we have an exhibition of their limited knowledge. Philip is business-like and calculates. The result proves the hopelessness of the task suggested. Mere arithmetical calculation always shows how impossible all the tasks before the Lord. Andrew seems to have some idea of latent possibilities; He suggests the lad, but the supply is so poor that he corrects his folly. Christ answers both the calculating unbelief, and the faltering faith by action. This is ever His way. Some day we shall want to know something more about that boy.

From Joseph Hall:

God's undertakings cannot but be exquisite; those whom He professes to feed must needs have enough. The measure of His bounty cannot be run over. Doth He take upon Him to prepare a table for His Israel in the desert, the bread shall be the food of angels, the flesh shall be the delicacies of princes,—manna and quails. Doth He take upon Him to make wine for the marriage feast of Cana, there shall be both store and choice; the vintage yields poor stuff to this. Will He feast His auditors in the wilderness? If they have no dainties, they shall have plenty. "They were all satisfied." Neither yet, O Saviour, is Thy hand closed. What abundance of heavenly doctrine dost Thou set before us! How

we are feasted, yea, pampered with Thy celestial delicacies, not according to our meanness, but according to Thy state are we fed! Thrifty and niggardly collations are not for princes. We are full of Thy goodness; oh, let our hearts run over with thanks!

Wednesday, 22nd. *John vi. 14, 15.* The multitude were so deeply impressed with that wonderful exhibition of His power, that they decided that there was nothing for it but to make Him King. This they planned to do by force. He frustrated their designs by withdrawing to the mountains. This action must have seemed strange to them and to His own disciples, as at first it does to us also. What explanation can there be in His refusal to fall in line with so spontaneous a movement, which was apparently in harmony with His very purpose? The answer will be found fully in the rest of this chapter. It may now be stated briefly. He knew that the only cause for their action was material. They would fain have as King One Who could feed them with such ease. He declined a kingdom so evidently and wholly of this world. He does understand the needs of man's physical nature, and is able to perfectly provide for them, but that provision is not a sufficiently solid foundation on which to build a kingdom. He turns from such false and worthless honor, to the solitude of the mountain, and Matthew and Mark tell us He went to pray. From the lust of materialism He went to the strength and satisfaction of spiritual communion.

From Jos. Parker:

The Church should be like the Master; it should seek to rule by love. Not one penny would I take from any man by the law to support any form of religion, either my own or yours. Whatever is done must be done of a willing mind, and everything that is given must have written upon it, "The love of Christ constraineth us." And in proportion as Jesus Christ will not force you, ought you to love Him. If it were a contest of force, then you might rejoice in the apparent victory which you win for a moment; but when He says to you, "It is not a contest of hand against hand or sword against sword, but of your obstinacy against my love"; when He says: "I could by mere omnipotence crush you between my fingers, but you would only be a triumph of physical power. No; I will teach you, preach to you, love you, die for you, show you my hands and my feet," the very stripping of Himself of His physical almightiness should constitute His supreme power as One Who wants to captivate your love, and sit down on the throne of your confidence forever.

Thursday, 23rd. *John vi. 16 to 21.* Both Matthew and Mark give this incident also with all its wonderful suggestiveness concerning the consistent interest of the Lord in His disciples and His coming to them just when they most sorely needed Him. John ends the story with a somewhat peculiar statement, and yet one very full of beauty. "Straightway the boat was at the land whither they were going." He does not say in so many words, as do the other evangelists, that the wind ceased and the waves were still, but he gives us the same result. Only here the statement is made by one who preëminently is made for fellowship and friendship. The others were impressed with the altered circumstances. John feels how short the rest of the voyage seemed after Christ came on board. I do not think this is the account of a miraculous reaching of the shore, but rather the unstudied statement of love's consciousness of a voyage shortened by Christ's comradeship. To-day the voyage may seem long, and with wonder we gaze at the long sea line waiting for the shore. This is not the highest wisdom. Let us give ourselves to our Lord's fellowship, and presently we shall say, "The voyage was as nothing." "Straightway we are at land."

From Joseph Hall:

At their entrance into the ship, at the rising of the tempest, at the shutting in of the evening, there was no news of Christ; but when they have been all the night long, beaten not so much with storms and waves as with their own thoughts, now in the fourth watch, which was near to the morning, Jesus came unto them, and purposely not till then, that He might exercise their patience; that He might inure them to wait upon Divine providence in cases of extremity; that their devotions might be so whetted by delay, that they might give gladder welcome to their deliverance. O God, thus Thou thinkest fit to do still. We are by turns in our sea; the winds bluster, the billows swell, the night and Thy absence heighten our discomfort; Thy time and ours is set; as yet it is but midnight with us; can we but hold out patiently till the fourth watch, Thou wilt surely come and rescue us. O let us not faint under

our sorrows, but wear out our three watches of tribulation with undaunted patience and holy resolution.

Friday, 24th. *John vi. 22 to 27.* Again the multitudes follow Him. They had watched the boats and had not witnessed His departure and so were sore perplexed to find out how He had crossed the sea. His dealing with them sets them in a light that reveals the inner fact concerning them. He declines to satisfy their curiosity as to *how He* had come, but He tells them *why they* had come. They were after loaves, and physical filling. Not even the wonder of His working had drawn them, but only their love of food; "Not because ye saw signs, but because ye ate of the loaves, and were filled." Their motive was of the lowest. He called them to the highest. Away from sensual, material ideals, to spiritual. They were seeking meat which perished. Of that He had given them also, but His real work was to break to them "the meat which abideth unto eternal life." He urged them to "work" for that. How aptly this criticism of Jesus might be applied to-day to much of the busy life. Oh, if men would only work for spiritual sustenance, and for the things that are eternal, as they do for physical food and the things that pass and perish. What blindness has fallen upon men. They would follow Jesus more readily if His last gift was perishable bread, instead of the hidden manna which sustains essential life.

From Marcus Dods:

The weakness of starvation exposes men to every form of disease; it is a lowered vitality which gives disease its opportunity. In the spiritual life it is the same. The preservative against any definite form of sin is strong spiritual life, a healthy condition not easily fatigued in duty, and not easily overcome by temptation. Perhaps the gospel has come to be looked upon too exclusively as a remedial scheme, and too little as a means of maintaining spiritual health. So marked is its efficacy in reclaiming the vicious, that its efficacy as the sole condition of healthy human life lacks the element which gives reality, meaning, and zest to the whole. Even to those who have little present sense of sin He has much to offer. A sense of sin grows with the general growth of the Christian life; and that at first it should be small need not surprise us. But the present absence of a profound sorrow for sin is not to bar our approach to Christ. To the impotent man, conscious of his living death, Christ offered a life that healed and strengthened; healed by strengthening. But equally to those who now conversed with Him, and who, conscious of life, asked Him how they might *work* the work of God, He gave the same direction, that they must believe in Him as their life.

Saturday, 25th. *John vi. 28, 29.* This question is somewhat of a quibble. When rebuked, human nature has a great habit of affecting ignorance by asking some such question. Not that the questioners desire to appear ignorant, but resenting their having been rebuked, they challenge the one who rebukes. Virtually assenting to what Christ has said, they demand to know what *He* can tell them about the works of God. His answer is remarkable. First, it recalls the subject of His previous controversy, that of His being sent from God, which was the perpetual difficulty with them, and of this He was conscious. Everything depended, and would forever depend upon man's attitude toward Him. To refuse and reject God's anointed was to refuse and reject God, and so to render impossible works acceptable to Him. So, therefore, on the positive side, to believe on Him was to make possible the pathway of obedience, so that all life might be the work of God. As unbelief had ever been the all-inclusive sin issuing in varied manifestations, so faith in Him would be all-inclusive rightness issuing in constant works pleasing to God. This is a principle of perpetual application. "Works of God" are impossible to unbelief in His Son, both in respect of their nature and of man's ability. Faith in Jesus is the first work, and provides the force necessary for all the deeds which will please the Father.

From J. Addison Alexander:

The whole point here is the contrast between believing and working. They would not have been surprised had He enjoined some task. To a self-righteous spirit, difficulty, danger, pain are inducements rather than dissuasives; but a requisition to believe on Him was something different, comprehending as it did a belief of His divine legation and authority, of His ability and willingness to save, and a full consent to be saved by Him. It was this simple and implicit trust that created the difficulty, and the same feeling of incongruity is experienced now. "After spending a lifetime in working out my own salvation, must I

be told at last that I have only to believe?" Let this reluctance subside, and men will ask in what sense faith is the work of God. Some have taught that the act of believing is meritorious, and is accepted in lieu of all the rest. But how can this be reconciled with God's justice? Men have run to the opposite extreme, and held that faith dispenses with all moral obligation, which is at variance with the constant requisition of obedience.

Sunday, 26th. *John vi. 30 to 36.* It is quite evident that they understood Him to speak of Himself as "him whom he hath sent," for they now ask a sign. If they were to work the work of God by believing on Him, what work was He prepared to do in order to call forth their belief? They, moreover, suggested the realm for the sign. He had rebuked their seeking material bread only, while Moses had given them bread from heaven, which gift was a sign. Would He give them a sign in the higher realm of which He spoke? This is exactly what He did. First, correcting their blunder that Moses gave them bread, and so suggesting that that also was from God, He told them of bread which His Father gave them out of heaven which was not merely life-sustaining, but life-giving. They immediately asked for that bread, and so practically agreed that such bread would be a sufficient sign. He then offers Himself to them as Bread and a sign, and claims with all distinctness of utterance that to come to Him and to believe in Him, would issue in perfect satisfaction of the deepest demands of their life. What gracious words were these, and how wondrously the centuries have verified them in all fullness, and yet how slow we of His own are even yet to believe, and find all of life and strength in Him.

From C. H. Spurgeon:

Men who are mending find themselves hungry between meals. "Oh," the doctor says, "that is a capital sign. You will get on now." I love to see God's people when the Lord is straitening them, for then they leave off being dainty and fault-finding, and prove the truth of Solomon's proverb, that to the hungry man every bitter thing is sweet. Then they come to Monday night prayer meetings and week evening services. They used to be able to do very well from Sunday to Sunday, and I have known some of them to get on with one meal on the Lord's day, and like it all the better if that was quickly served and soon over. When the gracious Lord strengthens His people they become very sharp-set. Somebody said on Sunday morning to me, "Did you not feel it sweet preaching?" I replied, "I always feel it sweet preaching the gospel of the grace of God." "Ah, but," he said, "the people swallowed it all just as it came from your mouth, and they seemed so hungry after it!" Truly this makes a preacher happy.

Monday, 27th. *John vi. 37 to 40.* The Master announces His assurance that notwithstanding the unbelief of these Jews all the Father giveth Him shall come unto Him, and then speaks the gracious words, which have given confidence and courage to thousands during the centuries that have passed since their utterance. "Him that cometh unto me, I will in no wise cast out." In these two announcements the Lord looks at two sides of a great fact, the heavenly and the earthly. The one takes in the whole result, *"All* that the Father hath given me." The other declares the individual responsibility, *"Him* that cometh." To make possible the carrying out of both these He has come. This He announces and explains. The announcement is in the words, "I am come down from heaven, not to do mine own will, but the will of him that sent me." The explanation is in the double statement following. "This is the will" concerning the *"all"* and "this is the will" concerning the "every one." In both cases the will centers in the Son and is accomplished through Him. Of the "all" He is to lose nothing. In Him, "every one" believing is to have life. Man's responsibility is clear. It is that he should believe on the Son.

From H. Bushnell:

Another and perhaps better illustration may be taken from the patient or sick person as related to his physician. He sends for a physician, just because he has been led to have a certain favorable opinion of his faithfulness and capacity. But the suffering him to feel his pulse, investigate his symptoms, and tell the diagnosis of his disease, imports nothing. It is only the committing of his being, consenting to receive and take his medicines, that imports a real faith, the faith of a transaction. It is not the committing of one's thought, in assent to any proposition, but the trusting of one's being to a being, there to be rested, kept, guided, moulded, governed, and possessed forever.

Tuesday, 28th. *John vi. 41 to 47.* How sense-bound were these men. Still they stumbled in the realm of the sign. They asked for that wondrous bread of which He spoke, and He offered Himself to them, and this offended them. How can He be that bread out of heaven, seeing they know all there is to know about Him? Inexpressible folly this, that some have ever imagined that they knew all about this Son of man. The reply of Jesus is not a defence of Himself, but a revelation of the reason of their blindness. They lack the perception of life, and the reason is declared again on both sides with evident reference to what He has already said. "No one can come except the Father draw him." To this it may be objected that they have therefore no responsibility. To this possible objection Christ makes reply, though it has not been stated in words. All are taught of God, but only those who, hearing, obey come to the Son. These are those who are then drawn to Christ by the Father. Then with the insistence that characterizes this series of discourses He goes back to the one responsibility, that, namely, of believing—"He that believeth hath eternal life." Nothing can be plainer from these reiterated words of Jesus than the great fact that salvation does not come by perfect comprehension of the mysterious, but by simple faith in the person of Christ.

From Dr. Guthrie:

A man cannot come to Christ unassisted by the Holy Spirit. I have seen a captive eagle, caged far from its distant home, as he sat mournful-like on his perch, turn his eye sometimes heavenwards; there he would sit in silence, like one wrapt in thought, gazing through the bars of his cage up into the blue sky; and after a while, as if noble but sleeping instincts had suddenly awoke, he would start and spread out his broad sails, and leap upward, revealing an iron chain that, usually covered by his plumage, drew him back again to his place. But though this bird of heaven knew the way to soar aloft, and sometimes, under the influence of old instincts, decayed, but not altogether dead, felt the thirst of freedom, freedom was not for him, till a power greater than his own proclaimed liberty to the captive, and shattered the shackles that bound him to his perch. Nor is there freedom for us till the Holy Spirit sets us free, and by the lightning force of truth, breaks the chains that bind us to sin.

Wednesday, 29th. *John vi. 48 to 51.* This is the concluding section of this discourse, and the Lord repeats with distinctness, and in varied form His assertions concerning Himself, made in answer to their request for a sign, an indication of the kind which would convince them. Note carefully the repetition and varied emphasis. A simple affirmation by contrast. "Your fathers did eat—and died." "This—a man may eat—and not die." An affirmation more full, and a declaration of result. "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever." Then comes the word "yea," and following it a gleam of explanatory light, "the bread which I will give is my flesh, for the life of the world." The word flesh here is related to the same word in John i. 14 and refers to the human nature of Christ. He thus declares that His human nature in all its forces and values is to constitute the food of man in all the higher realm of life. There is no hint here of atonement, but only of the fact that in some way He is to put that human life at the disposal of man, and it is of such a nature that he who partakes, not once, but constantly, for the maintenance of life, will live forever. There is no light so far on the method of the giving, only a declaration of the fact of the gift.

From Jos. Parker:

What has been the effect of omitting to declare Christ simply as bread and water? Leaving the simplicity of Christ, we have elaborated theological sciences, established and promulgated with solemn sanctions the most intricate creeds; we have worked out a very high and cunning symbolism; we have filled the church with incense, with garments of many colors and many significances, ceremony after ceremony we have contrived, we have called councils, synods, and congresses; we have constituted splendid hierarchies, with mitres and crooks, and clothing precious with gold and glaring with ardent color. All this have we done, O Son of God, though Thou didst call Thyself bread and water! We have gathered around Thee liturgies and suffrages, and gowns and bands, and surplices and chants, and censors and albs, and stoles and chasubles, though Thou didst call Thyself bread and water! We have drawn a long and often mutinous procession of reverends, and most reverends, and right reverends, and very reverends, and doctors, and deans, and eminences, and holinesses,

and suffrages, and novices and licentiates, though Thou didst call Thyself bread and water!

Thursday, 30th. *John vi. 52 to 58.* There was evidently a pause in the teaching of Jesus, and during this the Jews, who were more than ever mystified disputed among themselves. Here, perhaps, there is evidence that they have some dawning apprehension of what He is intending to teach, but their difficulty is now as to how it will be possible for Him to communicate to them His human life. In answer to that question the Lord introduces a new statement. Not only must men partake of His human life with its forces for life, they must also drink of His blood. This figure was suggestive of a way into life through death and sacrifice. Here, then, He not only declares that they must derive life from partaking of His nature, but also reveals the sublime fact that His life will be at their disposal through death, and that they must actually partake in the values of that death to find the virtues of that life. All this the Lord states in more than one way, each repetition adding force. 1. Men have no life in themselves apart from this partaking of Christ. 2. Such partaking provides a life which will issue in final triumph. 3. His flesh is true meat, His blood true drink. 4. Partaking means abiding union with Christ. 5. Such union sets up like relationships between Christ and the believer as exist between God and Christ. 6. This is the true bread from heaven, not the manna of the fathers. Surely now we may say, "Lord, evermore give us this bread"!

From C. H. Spurgeon:

My brethren, if we do but get a hold of Jesus Christ, and feed on Him, He is sufficient for us—sufficient for gigantic labors, sufficient for anguish, and grief, and sorrows, sufficient for the weakest of the babes, for He is the unadulterated milk; sufficient for the full-grown men among us, for He is the strong meat of the kingdom. His flesh is meat indeed. For your spiritual manhood there is bone, gristle, muscle, brain, everything that you want, in Christ. If you feed on Him, He will build you up, not in one direction only, but in all ways; for ye are complete in Him—thoroughly furnished unto all necessities. Christ Jesus meets all the wants of all His people with a divine sufficiency.

Friday, 31st. *John vi. 59 to 71.* This fuller unfolding of the way of life caused trouble among His disciples. They said: "This is a hard saying; who can hear it?" The word "hard" here does not mean that it was difficult to understand, but objectionable. This hint at sacrificial death offended them and they murmured. Christ was conscious of this, and so far from minimizing the value and importance of what He had said, intimated that there would yet be severer trials for their faith ahead, and declared plainly, moreover, that the flesh, the life of which they were so anxious to conserve, profited nothing, but that the words He spoke had to do with spirit and therefore with true life. Such teaching winnowed the company of His followers, like the wind of God, and some went back walking no more with Him. There ever seems a touch of pathos in His question addressed to the twelve. "Would ye also go away?" And yet it is rather a further sifting of the ranks, for it appealed to their desire, being as though He had said, "If you want to leave it had better be so." The faith of these men acted in the right way, as Peter's answering question proved. Yet there was defection and evil among them, by His own choice; and the declaration of this fact was a very solemn one. What an awful majesty there is about Jesus. He stands for truth and utters it until He has challenged the belief of all in Himself. Some have failed and have left Him. A few remain.

From Marcus Dods:

Peter was convinced not only that Jesus had the words of Eternal Life, but that no one else had. "To whom shall we go?" Peter had not an exhaustive knowledge of all sources of human wisdom; but speaking from his own experience he affirmed his conviction that it was useless to seek life eternal anywhere else than in Jesus. And it seems equally hopeless still to look to any other quarter for sufficient teaching, for words that are "spirit and life." Where but in Christ do we find a God we can accept as God? Where but in Him do we find that which can not only encourage men striving after virtue, but also reclaim the vicious? To put anyone alongside of Christ as a revealer of God, as a pattern of virtue, as a Saviour of men, is absurd. There is that in Him which we recognize as not merely superior, but of another kind. So that those who reject Him, or set Him on a level with other teachers, have first of all to reject part of what His contemporaries were struck with and reported, and to fashion a Christ of their own.